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the american jewish Times Outlook

SEPTEMBER 1982

The AMERICAN JEWISH TIMES

TISHRI-5699 NEW YEAR EDITION SEPT., 1938

לשנה טובה תכתבו



THE ETERNAL STAR

By Harry Bressler

Editorial

by Rabbi Robert A. Seigel

Once again, the High Holy Days are approaching. We prepare ourselves for the Rosh Hashana and Yom Kippur services--to listen to the call of the Shofar, the plea of the Kol Nidre chant, and to look inwardly with honesty and contrition. These Ten Days of Awe are a time of introspection, a time of self-evaluation. Indeed, it is an opportunity to once again take stock of ourselves and our priorities in life. These Holy Days force us to confront the profound question, "What is the most precious thing in life?"

There are many responses one can make to that question. One of the most beautiful I have heard was penned by a gifted Hebrew writer. He told the story of an angel who was disobedient and was summoned to heaven. He appeared before the Throne of the Most High, admitted his guilt and pleaded for mercy. The Almighty looked down upon him and said, "I shall not punish you. However, in atonement for your sin, you must go down to earth and bring back the most precious thing in the world."

The angel descended and began the search. One day he came upon a battlefield. There lay a brave young soldier dying of his wounds received in defense of his country and loved ones. The angel caught the last drop of blood from the body of the hero and brought it before the Throne of Glory.

The Almighty looked at the angel and said, "The courage of the man who fights for a noble cause and gives his life for it is very precious in My sight, but it is not the most precious thing in the world."

The angel was disappointed, but he took up the search again.

He trudged up and down the face of the earth and suddenly came upon a hospital where a nurse lay dying because of a disease she had contracted while nursing a suffering child back to life. He caught the nurse's last breath and presented it before the Throne of Glory.

The Almighty looked at the angel and smiled. "Caring for the sick," He said, "and saving the life of an innocent suffering child is very precious in My sight, but it is not the most precious thing on earth."

The angel left terribly downcast and resumed his search.

One day, while traveling in a dark, dense forest, he saw a man on horseback armed to kill. He followed the would-be killer to the hut of a man who had been stealing his cattle. The angel watched as the angry, armed man stole over to the window of the hut with gun aimed and ready to shoot. Then, he suddenly lowered the gun, for through the window he saw the forester's wife getting their children ready for bed, and there was the forester kissing his children lovingly, as he pulled the covers up over their tired little bodies.

At that moment the would-be murderer remembered his own children whom he loved dearly. He was overwhelmed with regret. He shuddered to think that with one blast he might have destroyed the happiness of this home. At that moment a tear rolled down his cheek ar the angel caught it before it reached the earth, and brought it before the Throne of Glory.

The Almighty received the tear. He smiled and said, "You have found the most precious thing and you are fully pardoned. There is nothin more precious than a tear of repentence."

This story can have great meaning for all of us as we approach this season. Let us utilize these Days of Awe to accomplish true repentence--acknowledging our shortcomings and changing the course of our lives. This is Judaism's annual gift to all of us: the opportunity to change, to improve, and to work together to make this a better world--for ourselves and for the genera tions yet to come.

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ABOUT THE COVER
This month's cover is a reproduction of the 1938 edition of the TIMES-OUTLOOK

ABOUT THE BACK COVER
This month's back cover is a photo of Rabbi Leo Hoffman blowing the Shofar at Wildacres.

JEWISH TIMES-OUTLOOK

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The Great Communications Swindle of 1982

by Carl Alpert

In recent weeks the Western world has been treated to one of the major brain-washing experiences in recent history. Via television, radio and press the public has been subjected to a huge swindle in the communication of information from the Middle East.

Whether the systematic misinformation that has been disseminated is the result of deliberate and malicious anti-Israel influences, or of a breakdown in Israel's public relations program is for the moment not important. The fact remains that an inaccurate, distorted report of what has been going on in Lebanon has contributed to a completely erroneous conception of Israel's objectives and actions.

It has been said that a camera does not lie, but everyone who has ever clicked the little machine knows full well that the camera is highly selective, recording only what it is aimed at, to the exclusion of all else.

You can judge the accuracy of what you read and saw and heard in recent weeks by asking yourself if your local media of communications gave any kind of prominence to the following:

1. While focussing on Israel's siege of Beirut, did any major TV network or news agency make it clear that the PLO had hijacked an entire city and was holding its population hostage, as they had previously held all of Lebanon hostage?
2. Were there any pictures of the cheers and tears of relief with which Lebanese village after village greeted the Israelis who had freed them from terrorist occupation?
3. Did any of the scenes of roads packed with refugees make it clear that make it clear that many of these were Lebanese villagers now making their way back home to southern Lebanon, from which they had fled after the terrorist invasion began seven years ago?
4. Was there ever any adequate correction or apology when it was ultimately revealed that the early PLO claims that Israelis had killed thousands of civilians was shown to be a figment of Arab imagination, cooked up by propagandists to prejudice the public?
5. Did you see the breathtaking pictures of the enormous underground depots of weapons and ammunition and heavy equipment which the PLO has been stockpiling for its future massive assault against northern Israel?
6. Who reported how PLO armed guards prevented civilians from getting food supplies from the UNRWA warehouses in Beirut?
7. Was there adequate and full explanation that some of the recent full-page ads in American papers, presenting utterly false statistics on Lebanese casualties, were in fact hoaxes, and that the prominent organizations presumed to have endorsed the ads disavowed such signatures?
8. Did TV prominently feature the Red Cross ship at Junia, deliberately shelled and hit by PLO guns?
9. Did anybody know how many Israeli soldiers had been killed and wounded because they refrained, under orders, from firing on civilians?
10. Were there any picture of the corpses of Lebanese patients in the Sidon hospital, whose bodies had been drained of blood to provide transfusions for wounded PLO terrorists?
11. Did TV take its viewe up and down dozens of streets in Sidon, untouched by battle, in a city where selected pictures made it appear as if the whole city had been razed?
12. Were there any closeup of the truly awesome dama done to buildings in Damo so that viewers could see the weeds growing out of the ruins--ruins created by the PLO when they had seized the city long before and had massacred many of the Christian population?
13. Did the media of com munication make anything of the fact that the PLO had turned Lebanon into a center of international terrorism, where trainees came from the German Bader-Meinhof Gang, the Italian Red Brigades, the Japanese Red Army, the Irish Republican Army, and other lesser known bodies from other countries? Did any of this get through to Western public opinion?
14. Did the PLO permit any pictures to be taken

of its terrorist "heroes" as they hid behind women and children to fire their guns into the Christian quarters of Beirut?

15. Public opinion has been disturbed by the fact that civilians are falling victim in Israel's attempts to root the terrorists out of Beirut. But where was that public opinion during the recent bloody civil wars in Lebanon, when thousands of Christians were massacred, as the terrorists took over? Is there a double standard? And where is the sense of proportion?

When this is all over, there are many questions that intelligent people will be asking, and many explanations that the media of communications will have to give if they wish to retain public confidence.



Nothing sells our shoes better than our shoes.

Kibbitzing- Community News



Mrs. Craig Gordon

STATESVILLE COMMUNITY NEWS

by Hanna Adler

The big congregational event for July was without doubt the July 17th wedding of Craig Randolph Gordon and Miss Lynne Shari Levine. We congratulate the young couple, who will live in Statesville, and we welcome them into our congregation.

The bride is the daughter of Dr. and Mrs. Jerome Levine of Boca Raton, Florida. A graduate of the Fashion Institute of Technology in New York, she has been employed as an assistant buyer for Burdines Department Store in Miami, Florida.

Son of Mr. and Mrs. Saul Martin Gordon of 319 Glenhaven Road, Statesville, the bridegroom graduated from the University of North Carolina at Chapel Hill where he was pledged to Tau Epsilon Phi Fraternity. He received his Masters of Business Administration degree from Barry University in Miami, Florida, and is currently employed as a management official with Gordon Furniture Company.

Special guests at the ceremony were Mrs. David E. Lester of Statesville and Mr. and Mrs. Louis Levine of Boca Raton, grandparents of the bridal couple. The bride's parents hosted a reception following the wedding at the Statesville Country Club. Assisting with the cake-cutting were Mrs. Jack Margolis, Mrs. Albert Schneider and Mrs. Anita S. Warlick. The newlyweds went to Bermuda for their wedding trip.

Congratulations go out to one of our favorite couples, Mr. and Mrs. Milton Steinberger, who celebrated their 50th wedding anniversary in July. We admire Irene and Milton and emulate them. We wish them many, many more years of happiness together. May they be blessed with good health.

Amid joys there are also concerns: We send best wishes for a speedy recovery to:
Mrs. David E. Lester;
Mr. Ellis Gordon, and
Mr. Ed Wallen of Canada, brother of Rose Gruenhut.

Not ready for publication yet but we are rejoicing about the news that our congregation is

expecting more babies; one of our favorite young ladies is getting engaged; a degree is about to be bestowed, one of our young people is making an important career change; and three more families will join our congregation. As is our custom, we share and rejoice with one another--and will keep all of you posted.

Your correspondent has just returned from a "sentimental journey" back to Germany, the first time in 42 years. We also got to know a surviving cousin in Holland. We are still digesting the many impressions and experiences and will share items of interest to the Jewish community shortly.

FOUNDATION OF THE CHARLOTTE JEWISH COMMUNITY

New pledges to the Foundation of Charlotte are coming in at an encouraging rate. As of August 1st, approximately 2 3/4 million dollars were pledged. Harry S. Swimmer, Chairman of the General Campaign, credits the achievement to the excellent team of workers and the generosity of the members of the community. Parlor meetings are being held in various homes. "Each person my workers or I contact understands how much this project is going to mean to them personally and to the community collectively... We are gratified," said Swimmer. The community is also grateful to him and his workers. Sunday, April 17, 1983, has been set aside on the community calendar for groundbreaking ceremonies. The goal remains to be "in the door in '84."

CHARLOTTE COMMUNITY NEWS

Herman Blumenthal of Charlotte has founded a new fellowship program for Queens College. Blumenthal Fellowships will range from a $300 honorarium for a student with no financial need to $2,000 annually, and they are the first scholarships available to graduate students at Queens. The school hopes to have named five fellows by August.

The Dean of the graduate school, Dr. Clyda Rent, called Herman Blumenthal a pioneer, and stated, "It is of extreme importance to be able to offer grants to students with financial need. We are particularly excited about the Blumenthal Conference."

The Blumenthal Conference is planned as an annual public symposium to meet for the first time next spring at Wildacres, near Little Switzerland, with regional business and political leaders, faculty members of Queens College, and fellowship recipients participating. The program will be focussed on ethical aspects of contemporary business and governmental decisions. Wildacres was founded by Herman Blumenthal and his late brother, I.D. "Dick" Blumenthal, and it is a non-profit foundation dedicated to the betterment of human relations and enrichment of life. Its facilities are used by groups with planned programs.

Funding for the new Queens program comes from the Blumenthal Foundation.

OHEF SHOLOM TEMPLE, NORFOLK, VA.

Rabbi Lawrence Forman of Ohef Sholom Temple announces the appointment of Rabbi Lee H. Snitzer a Assistant Rabbi.

Rabbi Snitzer was reare in North Carolina. He had the experience from early years of representing Judais to the non-Jewish community in which he lived. He graduated from the University of North Carolina i 1975 with a B.A. in Ancient Near Eastern Studies and Religion. He then earn an M.A. in Jewish education through the Hebrew Union College-Jewish Institute of Religion Rabbinical Program. He received a second M.A. in Hebrew Letters and Rabbinic ordination from HUC.

Rabbi Snitzer will advise the Youth Group and serve as educator, administrator, and supervisor to the Religious School, as well as teacher to adults in subjects ranging from Hebrew to Jewish History. New Outreach and Havurah programs will also come under his direction.

Marriages: Robin Lynn Feldman, daughter of Mr. & Mrs. Milton Bass, to Rickie Lee Kyle, son of Mr. & Mrs. Joseph W. Kyle, on July 4; Cynthia Stacey Quirk, daughter of Mr. & Mrs. Raymond Lee Quirk, to Mark Douglas Gregory, son of Mr. & Mrs. Robert Gregory, of South Dartmouth, Mass., on June 20; Alan Joel Lowenthal, son of Mr. & Mrs. Bert Lowenthal, to Suzanne Lee Silvers, daughter of Mr. & Mrs. Sidney Silvers, of Westbury, Long Island, N.Y. on June 27; Deborah Anne Sands, daughter of Mr. &

Mrs. Ronald Albert Sands, to Richard Jay Salomonsky, son of Mr. & Mrs. Morris J. Salomonsky, June 26.

Births: Stacey Lauren Rashti, daughter of Dr. & Mrs. Robert Rashti, born June 6; Alexis Crockin Goldstein, daughter of Dr. & Mrs. Stephen M. Goldstein, grand-daughter of Mr. & Mrs. Melvin Crockin, and great grand-daughter of Mrs. Henry Van Os, born June 26.

TEMPLE BETH EL, CHARLOTTE, N.C.

Temple Beth El has a new advisor for its Youth group. She is Nancy Polinsky. The group consists of children in the 9th through 12th grades in school.

A 40th Anniversary weekend celebration is slated for January 22, 1983. Information concerning this weekend will be given from the pulpit during High Holy Day Services as well as in the Temple Bulletin.

Hebrew teachers and teachers for kindergarten and the Holocaust studies (8th grade) are needed. Contact Fairlyn Levine at 542-6027. There will be a family picnic before school starts to enable parents, students, and teachers to meet.

Mazel tov to Jane and Roland Heller on the engagement of their son Robert to Kathleen Galligher. Congratulations to Benjy Sutker for being named top 11th grade scholar and "magna cum laude" in Latin at Charlotte Country Day School. Condolences to Leon Gutmann on the loss of his beloved wife Dorothy.

HICKORY COMMUNITY NEWS

by Terri Berndt Sullivan

Our community has much to be proud of in the area of academic achievement. High school student Susan Cohen has been named a U.S. National Award winner in foreign language by the U.S. Achievement Academy. Jonathan Miller received his high school's Service Award. Lawrence Datnoff has been initiated into Gamma Sigma Delta, an international agricultural honor society at the University of Illinois where he is a doctoral student. Moira Derwin was on the Dean's List at Denison University. Rachel Kurzer graduated this spring from Freedom High School as Senior Class President. Howard Lavitt graduated cum laude and Dean's List from Tufts University and Andrew Reibman has been awarded a research fellowship in computer science at Duke University. This year's spring graduates include Neil Warren from UNC-Chapel Hill, Alice Guy from Hickory High School and Karen Sederholm from Haverford College in Pennsylvania.

Quite an impressive list! Congratulations all around.

New industry in our area is constantly bringing in new faces. Mr. and Mrs. Alan Reisman of Melville, N.Y. and Mr. and Mrs. Jesse Salwen of Greenwich, Conn., both connected with A. Klein & Co., will be moving soon into the Hickory community. Mr. and Mrs. Fred A. Wolf, formerly of Chicago, Ill., have already moved down. They are connected with the Tri-Tac Corp. We wish them all a hearty welcome.

The ladies of the Hickory Jewish Center hosted a successful yard sale a few months back and are planning another! This one will incorporate a yard sale with a bake sale hoping to draw even greater crowds! Who could resist? We hope for lots of luck (and profits) to go towards our Building Fund.

TEMPLE ISRAEL, CHARLOTTE, N. C.

The Couples Club of Temple Israel held its annual theatre party on Saturday, August 21st, with attendance at Central Piedmont Community College Theatre's Pease Auditorium where "Pippin" was presented. After the theatre members gathered for a snack.

Members of Temple Israel had an annual get-together barbecue on Sunday, August 22 at 5PM at Temple Israel. This event is sponsored by the Men's Club of Temple Israel for adults only.

Temple Israel Sisterhood held an attic sale August 27 and 29.

Couples Club will hold a Blue Jean Weekend Friday, October 15 to Sunday, Ocotber 17. Members will enjoy the weekend at Osceola Lake Inn in Hendersonville, North Carolina. For an extra charge some will go by bus to the World's Fair in Knoxville. For information contact Roseline or Douglas Mann, 137 N. Canterbury Road, Charlotte, 28211, phone 366-4703.

IF YOU'RE GOING TO NEW YORK:

The Jewish Museum, 1109 Fifth Ave., N.Y. is open Sunday 11 AM to 6 PM; Monday through Thursday Noon to 5 PM. Closed Friday, except for Museum Shop, and Saturday, major Jewish holidays and certain legal holidays. Call (212)-860-1888 before you visit.

New Exhibitions: Sept. 9 to Dec. 5: The Jews in the Age of Rembrandt
Sept. 20 through the winter: A Tale of Two Cities: Jewish Life in Frankfurt and Istanbul, 1750-1870.
October 5 to Jan. 16: Max Weber: American Modern
Now through Sept. 12: Jewish Themes/Contemporary American Artists
Permanent Installations: Israel in Antiquity (Biblical Archaeology)
Gallery Talks: Oct. 17 & 18: "Marriage Customs in Frankfurt and Istanbul"
Oct. 24: "From Sanctuary to Synagogue"
Oct. 31: "Max Weber's Religious Figures"
Lectures at 2 PM on Sundays.
Sunday, Oct. 17 at 3 PM: Sephardic music concert
Sunday, Oct. 31 at 3 PM: "Rembrandt's Debut in Amsterdam"
Call the Jewish Museum for more information.

A MESSAGE FROM N.C. STATE B'NAI B'RITH

As I approach the New Year as the newly-installed North Carolina State President of B'nai B'rith, I find myself both challenged and exhilarated at being part of an international network of Jewish men, knowing that every member in North Carolina has linked his strength to those of brothers all over the world to continue our Jewish aims and spirit.

I sincerely urge all non-members to join B'nai B'rith before Rosh Hashanah by contacting your local lodge--you will be giving yourself a "mitzvah" for the new year.

My wife joins me in wishing you all the richest of blessings throughout the coming year, and the best of health and happiness.

Leon Blaustein,
President, N.C. State
B'nai B'rith

Ethel Zeidman Goldberg, Vice President of the United Services Council of Spartanburg County, is here shown receiving the Mary Mildred Sullivan Award from Dr. Charles D. Ashmore, Academic Vice President, Converse College. Since it is not awarded annually, this honor carries all the greater prestige.



Letters to the Editor

Creating GOOD institutions is a difficult ongoing job. As I end my months as an interim social worker at the Blumenthal Jewish Home, I want to share with your readers my appreciation of the Home's service.

First, I have observed an effective system, in which staff members are enabled to respond to the needs of residents. The operating principles appear to develop from the need for both personal caring and responsible management.

Second, the Home is securing capable, responsive people at all levels and in all departments of its staff. This is the key factor which makes the good system really work.

The members of the North Carolina Jewish community can be proud of the Home and of their support of such an agency.

Ellen Yarborough,
Interim Social Worker
A-Wing, Blumenthal Jewish Home

Thanks for sending to me the material about Jewish women from our region and also for running my call for papers in your publication. (July issue)

I have even gotten a manuscript as the result of having someone see your notice.

Thanks again and best wishes.

Edith Blicksilver,
Georgia Institute of Technology.

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Mrs. Herman Leder
WILLIAMSTON
Mrs. Irving Margolis
WILMINGTON
Mrs. William Schwartz

Please contact the Chairman in your area if you wish to make a contribution to the Blumenthal Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker
723 Larkhall Lane
Charlotte, N.C. 28211

N.C. Association of Jewish Women

HOW THE NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN CAN WORK FOR YOU

I personally wish to thank the North Carolina Association of Jewish Women for the privilege of membership and active participation in the association since 1945. I have always attached myself to the Jewish people and their needs and, at the same time, have many dear Christian friends with whom I work in a professional and volunteer capacity. I have often derived a great deal of pleasure in sharing my heritage and culture with others and in doing so reflect the motivations behind our work in the North Carolina Association of Jewish Women. The Jew learns early in life to help people so that they can help themselves; that education is exceedingly important, and that human rights must prevail. A membership in the North Carolina Association of Jewish Women does just that. It is important that the community at large be aware that our organization of Jewish women, banded together 61 years ago, is devoted to the betterment of life for all citizens in North Carolina.

As a member and past president of the North Carolina Association of Jewish Women I have received additional strengths in sharing our Jewish traditions through my work in the organization. Fellow workers, state officials, and political candidates were able to learn a great deal about Judaism and in doing so could more honestly respect our rights and privileges as Jews.

I cannot impress upon you enough the importance and respect the North Carolina Association of Jewish Women receives from the Governor, the Governor's Office on Citizen Affairs, the North Carolina Council on the Status of Women, and the North Carolina Council of Social Legislation. Our opinions are coveted and our respect is their aim. Some of the tangible results have been Governor's Teas for Volunteers will be planned on days that are not holy to the Jewish people, workshops provided by the Junior League of Raleigh will not commence with "In Jesus' name we pray," religious Christmas parties have been abolished at the Department of Human Resources, Title XX level.

We Jews may pray at different synagogues and temples, we may vote differently, but our heritage and our laws are the same. And, in this God given land where differences are allowed and in fact it is the law, we hopefully will continue to remind our fellow Christians of these differences so that they may be respected and admired. And what better way can this be done than through a united organization such as the North Carolina Association of Jewish Women who makes these requests in an appropriate and respectful manner and, at the same time, says, "Because we believe in human rights and respect for Jewish feelings, we are concerned with all our North Carolina citizens, for our philanthropic, educational, and legislative contributions are non-sectarian--both Jew and Gentile alike continue to benefit from our program."

As for myself, I was to be transferred to a section of the North Carolina Department of Human Resources which held unhappy memories for me, and I decided to speak to the Division Director (he knew I was President of the North Carolina Association of Jewish Women) with regard to the transfer. After speaking of the section's need for my particular services, I half jokingly said, "You know--you have not left anyone but the beautiful people on board. Young, healthy, white Protestants." I knew I was good at my job so I continued, "So, how about keeping an old Jewess with high blood pressure on board?" His eyes told me he had not realized that he had not complied with the Affirmative Action Policies. P.S. I still have my same position. Without my North Carolina Association of Jewish Women's hat on, I wonder whether I would have had the chutzpah to take such an action.

This may be an editorial rather than a membership drive letter, but I say I made

he organization work for me--you can make the organization work for you, too.
Therefore, I ask you to become/renew your membership in the North Carolina Association of Jewish Women which aids in sponsoring the following programs:

Blumenthal Jewish Home, Clemmons, North Carolina

Judaica Studies Program, Duke University, Durham, North Carolina, and University of North Carolina at Chapel Hill, North Carolina

Sophie Einstein Memorial Scholarship Fund

N. C. State Council for Social Legislation

N. C. Council of Women's Organizations

American Freedoms' Association

and in doing so you can receive ten fold.

"If I am not for myself
Then who will be for me?
And if I am only for myself
What am I?
And if not now when
and if not me who?"

Sincerely,

Doris Dworsky,
NCAJW Vice President for Membership

NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

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Wildacres Report

RECYCLING
"THE AMERICAN DREAM"

by Maxwell H. Goldberg

The third annual Wildacres Institute of the South Carolina Congress of Christians and Jews took place May 21-23, 1982, with 34 participants from ten communities in the Carolinas and Georgia. The theme was "Jews, Christians, and the American Dream: Past, Present and...Future?"

Lecturers were Dr. R. Oakley Winters, Director of Continuing Education and Extension, University of North Carolina at Charlotte; the Rev. Dr. Peter Clarke, Pastor, St. Mary's Catholic Church, Hartsville, S.C.; and Edith Blicksilver, Associate Professor of Literature, the Georgia Institute of Technology. Dr. Maxwell H. Goldberg, Helmus Distinguished Professor of Humanities and Literature, Emeritus, Converse College was Institute Director; and Meta Miller, Congress Vice President, was general Chairman. In his opening remarks, the Rev. Philip Whitehead, Congress Chairman, declared that the Institute "brings together one of the most exciting groups in South Carolina."

In the discussions six major motifs emerged: (1) the necessity of projective "dreams" for the health of a nation; (2) the crucial role of "The American Dream" in serving this function; (3) the wisdom of cherishing such a dream as we confront a future full of threats of drastic change; (4) the crucial role that the Judeo-Christian heritage of covenant, hope and ethical imperatives has played in the continual reassertion of "The American Dream;" (5) the urgent need for Church and Synagogue to collaborate in nurturing this religiously textured, though materially based, vision of "The American Dream;" and (6) the need to make "The American Dream" a world dream with all men as participants.

The following letter from a 1982 Institute member--prominent statewide in his profession, and his wife, a successful career and church woman--will serve to convey the spirit of the 1982 Institute; the kind of fellowship it fostered; the intellectual challenge it provided, and the carry-over enthusiasm it generated.

The weekend Wildacres experience was a very moving one for me. Though I felt a little 'insecure', everyone made me feel wonderfully comfortable. I only wish I had been more knowledgeable and better versed in the arts rather than the sciences. However, I gained much and I hope to share it with many more of my Christian friends. It was also an indescribable pleasure to meet so many other delightful people. It has been a special pleasure to share our common religious heritage. We thoroughly enjoyed the weekend. I am certain we would be interested once again. We are honored you asked us.

In addition to Past Congress President Dr. Carl Eva Max Goldberg, Chairman, an Meta Miller, the following s on the Planning Committee: Benjamin & Claire Goldberg, Charleston; Ethel Goldberg, S retary; Sylvia Dreyfus, Chapter Chairman; David Haynie, Chapter Secretary, Greenville.

GREATER CAROLINA ASSOCIATION OF RABBIS
WILDACRES KALLAH

The annual Kallah of the Greater Carolinas Association of Rabbis was held at Wildacres from August 9 to 15. Twenty-four rabbis and their families gathered with guest speaker Dr. Jose Faur.

He received his Ph.D. from the University of Barcelona, had a post doctoral fellowship at the Jewish Theological Semina of America under Prof. Saul Lieberman, has been a faculty member of that school since 1966, a full professor since 1975. He has had over 60 articles published in philology, linguistics rabbinics, and Sephardic history, 3 books, and another to be published soon. A dynamic speaker, his lectures were: "Insights into the Book of Ruth," "Insights into Psalms 146 and 147," "Evaluating Western Civilization: Confrontation, Silence, and Revolution," "David Nassy on Prejudice and related matters," and "Judaism as a two-dimensional system: Insights into Jewish Political Thought."

There was a Dvar Torah each day at lunch, a talk on Israeli Philately, a High Holy Day Sermon Seminar conducted

Rabbi Milton Kanter and
. Faur, and a business meeting
the Association, whose presi-
nt is Rabbi Harold Krantzler
Temple Beth El, Charlotte,
C. A panel discussion was
ld between Rabbis and visiting
ristian clergymen concerning
ns for a possible joint seminar
be held at Wildacres in 1983.
The following verses give a
ief resume.



INSIGHTS INTO THE RABBIS' KALLAH

Incited to come to Wildacres, Rabbis congregate annually here,
From the Carolinas and elsewhere, bringing motives lofty and clear.
They invited as speaker a scholar. Dr. Jose Faur was our guest.
From a background both Sephardic and Western, with his wisdom and wit we're impressed.
He referred to importance of rhetoric and language in times long ago,
To lines whose meaning, though hidden, all civilized people should know.
Although I have had to refashion my insights into the Book of Ruth,
I now have an unlimited ration of means to discover new truth.
I am grateful for being reminded with consequent fortification
Of our two-dimensional aspect, which makes us a spiritual nation.
Rabbis Shimon and Judah, we thank you for the preparation needed to bring
Your colleagues and their fine families to this great rabbinical "wing-ding."
Rabbi Krantzler, our eminent Chairman, presided with his usual humor.
He's been offered a contract on Broadway is the prevalent Wildacres rumor.
Rabbi Schoen made a plaque presentation to Rabbi Stauber on becoming Emeritus.
Both Rabbis made very short comments, in the interest of being quite fair to us.
The diningroom singing was hearty, with all joining in, young and old.
We sang with and without song sheets, from "Heenay mah Tov" to "City of Gold."
Now, with our insides replenished, restored both in body and soul,
All will return to our precincts, feeling we are once again whole.

Estelle Hoffman

OUTHERN JEWISH
ISTORICAL SOCIETY

The Southern Jewish His-
orical Society has set the
ates of its Seventh Confer-
nce on the Southern Jew-
h Experience as November
9-21, 1982. The host com-
unity will be New Orleans,
a.

At its last conference the
ociety elected the following
fficers for the 1982 term:
resident, Rabbi Saul Rubin,
avannah, Ga.; vice-president,
olomon Breibart, Charleston,
S.C.; secretary, Dr. Louis Schmier,
Valdosta, Ga.; treasurer, David
Goldberg, New Orleans. Elected
as trustees were Janice R. Blum-
berg, Knoxville, Tenn.; Marvin
Cohen, Gadsden, Ala.; Jack
Coleman, Jacksonville, Fla.;
Dr. Samuel Proctor, Gaines-
ville, Fla.; and Hilda Waller-
stein, Greensboro, N. C.

HEARD AT THE RABBI'S
KALLAH AT WILDACRES:

*"There was anti-Semitism
long before there were any
Jews around to appreciate it."*

HAPPY ROSH HASHANA GREETINGS

To all my friends in North Carolina, South Carolina and Virginia

HAPPY NEW YEAR

HERMAN BLUMENTHAL and FAMILY

L'SHANNAH TOVAH TIKATEYVU

HAPPY NEW YEAR

TO ALL MY DEAR JEWISH PEOPLE!
MAY GOD GIVE EACH ONE OF YOU
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LEE AND ALAN BLUMENTHAL
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NEW YEARS GREETINGS

L'SHANNAH TOVAH TIKATEYVU

NEW YEARS GREETINGS
FROM WILDACRES
PHILIP BLUMENTHAL

L'SHANNAH TOVAH TIKATEYVU

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Atlanta, Ga. 30328
L'SHANNAH TOVAH TIKATEYVU

HAPPY ROSH HASHANA
L'SHANNAH TOVAH TIKATEYVU
Maymie & Harry Schaffer
4516-43 Randolph Road
Charlotte, N. C. 28211

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L'SHANNAH TOVAH TIKATEYVU
Bea & Marty Babenco & Family
3651 Environ Blvd.
Lauderhill, FL 33319

HAPPY ROSH HASHANA
L'SHANNAH TOVAH TIKATEYVU
Susan L. Seidner
Apparel/Textile Design Consultant
28 CrossClub Dr.
Greenville, S. C. 29607
803-297-4590

HAPPY ROSH HASHANA
L'SHANNAH TOVAH TIKATEYVU
Estelle & Danny Levine
605 Denny St.
High Point, N. C. 27262



HONEY BARLEY KUGEL FOR ROSH HASHANA

- 4 cups water
- 1 teaspoon salt
- 2/3 cup regular barley
- 1 cup cottage cheese
- 1 cup dairy sour cream
- 4 eggs, beaten
- ½ cup raisins
- ½ cup honey
- ¼ cup butter or margarine, melted
- 1 teaspoon vanilla

In a large saucepan, bring water and salt to a boil; add barley. Cover; simmer about 1 hour or until barley is tender. Drain; cool. Heat oven to 350 F. In large bowl, combine barley with remaining ingredients; mix well. Pour into ungreased 11x7-inch baking dish. Bake 40 to 45 minutes or until knife inserted in center comes out clean. Serve warm. Makes 8 to 10 servings.

VARIATION: Substitute 1 cup quick barley for regular barley; decrease water to 3 cups. Decrease cooking time of barley to 10-12 minutes. Proceed as recipe directs.

Recipe and photograph courtesy of the Quaker Oats Company.

THE WHITE HOUSE

WASHINGTON

Nancy and I welcome the observance of Rosh Hashanah and Yom Kippur as an opportunity to send special greetings to the Jewish people and to wish you every health and happiness for the coming year.

According to Jewish legend, "Three books are opened on Rosh Hashanah: one for the wholly righteous, one for the wholly wicked, and one for the intermediates. The wholly righteous are at once inscribed and sealed in the Book of Life; the wholly wicked are at once inscribed and sealed in the Book of Death; and the intermediates are suspended from Rosh Hashanah to Yom Kippur." However, even the most severe decree can be averted by repentance, acts of kindness and prayer.

As the Jewish New Year commences, Jews throughout the world will begin a period of introspection and atonement and a reexamination of their personal relationship with God. The stirring sound of the Shofar will echo in prayer services everywhere, calling out to all of the Jewish Faith. Nancy and I join with you in the spirit of this solemn holiday and in your prayers for the New Year.

Our heartfelt wish is that at the conclusion of the Days of Atonement, each of you may be inscribed for a good year in the Book of Life and that we may work together to build a world of peace for our children and freedom for all mankind.

Ronald Reagan

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		Dial Rate		
Region	Rate Levels	First minute	Additianal minute	Haurs
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	Discaunt	1.56	.95	1pm-6pm
	Ecanamy	1.25	.76	6pm-7am
EUROPE	Standard	2.37	1.33	7am-1pm
	Discaunt	1.78	1.00	1pm-6pm
	Ecanamy	1.42	.80	6pm-7am
PACIFIC	Standard	4.22	1.58	5pm-11pm
	Discaunt	3.17	1.19	10am-5pm
	Ecanamy	2.53	.95	11pm-10am
CARIBBEAN/ATLANTIC	Standard	1.68	1.13	4pm-10pm
	Discaunt	1.26	.85	7am-4pm
	Ecanamy	1.01	.68	10pm-7am
SOUTH AMERICA	Standard	2.77	1.18	7am-1pm
	Discaunt	2.08	.89	1pm-10pm
	Ecanamy	1.66	.71	10pm-7am
NEAR EAST	Standard	3.68	1.33	8am-3pm
	Discaunt	2.76	1.00	9pm-8am
	Ecanamy	2.21	.80	3pm-9pm
CENTRAL AMERICA	Standard	2.62	1.13	5pm-11pm
	Discaunt	1.97	.85	8am-5pm
	Ecanamy	1.57	.68	11pm-8am
AFRICA	Standard	2.89	1.48	6am-12Naan
	Discaunt	2.17	1.11	12Naan-5pm
	Ecanamy	1.73	.89	5pm-6am
INDIAN OCEAN	Standard	5.22	2.17	6pm-1am
	Discaunt	3.92	1.63	1am-11am
	Ecanamy	3.13	1.30	11am-6pm

For countries that are nat dialable, there's a 3-minute minimum and rates are somewhat higher. Different rate schedules apply ta Canada and Mexica. Check with yaur lacal aperatar. Federal excise tax af 1% is added an all calls billed in the United States.

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*FIRST MINUTE/†ADDITIONAL MINUTE



DAVID SAMUEL SPEIZMAN

Survival: "The Early Years"

Part Six in the Autobiography of DAVID SAMUEL SPEIZMAN

Transcribed from the original phonetic manuscript by Charles Coplan and Dorothy (Speizman) Coplan.

All of a sudden there came a slack time. Mendel Hibnick had a brother called Zambal, whose wife was a big slob and they had four children. One in the bed, one near the bed, one in the cradle, and one near the cradle. When Mendel Hibnick had no work for us that was not too complicated, he would send us to his brother's factory to work. Naturally we ate our food at his house, and Mendel got the money from Zambal for our work.

Zambal's wife never washed her face or hands--she was always filthy. Just the contrary of Mendel Hibnick's house where everything was spotless. As a general rule each lanyan had a big rye bread lying on top of the loom, and we always carried a knife to cut off a piece of bread when we wanted it. One day I will never forget as long as I live. Zambal's wife was fixing lunch, which was the big meal of the day. She was preparing navy beans with square noodles. This day she left the pot cooking with a wooden spoon in it on the stove while she went to the grocery store. She was gone about 2 or 3 hours. The children were crying--especially the baby in the cradle. In the meantime, all us lanyan who were hungry ate our rye bread with salt on it and water and we got filled up and didn't want any dinner--really for two reasons. If the beans and noodles were not served when done, they kept cooking until it was like paste, and also we were full of bread and water. So I said, "let's teach her a lesson". We saw the baby was crying so I left my work and picked up the baby who had a diaper full. I took the dirty diaper and put it into the pot of beans and noodles and with the spoon I pushed it down to the bottom of the pot. All of a sudden she came in in a big rush and said she had forgotten to give us dinner. She quickly set the table with deep bowls and started filling them with the noodles and beans. Suddenly the diaper appeared with all the dirt on it. And to this day she never found out how the diaper got into the pot. This shows how there was always a running battle.

As I told you before there was about a year when the textile business was slack and although the lanyan kept working just as hard, Mendel Hibnick stopped paying us each Friday the 1½ cent he had been paying us. This was terrible as we had to have money to buy something during the week. I thought about this very hard and remembered Mendel Hibnick had a pair of high top boots. All of us had a very sharp pocket knife, and one night I went down and cut off the tops of the boots because I was afraid to take the whole boot. The next Friday afternoon, I went to the market and sold the tops for one ruble, which I hid where no one could find it; I put the bottoms of the boots in his favorite cousin's box. The next night which was the 9th day of the Jewish month of Ab, which is a fast day, Mendel Hibnick wanted to go out and since it was raining hard he wanted to wear his boots. He looked and no boots. Finally, he decided to look into the lanyan's boxes and sure enough he found the boots in his cousin's box. I don't have to tell you what happened. Every large house had a superintendent. Our

super who also had a factory was a very smart man who was a former Russian army officer. Mendel Hibnick went to the Super and told him what had happened and wanted to know what to do. The Super told him to bring all the lanyan down and we all lined up in front of him. He immediately put the finger on me, and you know I gave him hell right there and then, protesting my innocence all the time. Finally he asked Mendel if he paid us on Friday each week. The Super gave his boys 10 cuplos a week. Mendel answered him, "Why should I give them money?" and the super told him, "if you do not pay them, watch out for your cap and your coat." Everything was finished.

TO BE CONTINUED NEXT MONTH

Book Reviews

PREPARING FOR SABBATH by Nessa Rappaport, Morrow & Co., 283 pages, $10.95

This is the story of a young woman's search for a more intense life. Judith Rafael is born into a devoutly Jewish Canadian family, but does not feel it is enough. Her growing up is a struggle over questions of love---with her sisters, her woman friends, and a man. She demands of herself and of the people around her a life without compromise.

Judith loves deeply and is loved well, but it does not appease her hunger. For a time, weekends at her grandmother's house in the country are her only refuge.

Then Judith meets Ori at a summer camp. She falls in love with his wildness and brilliance, and his sister, Jessie, becomes her closest friend. "Ori would give her what lovers give and Jessie would give her the rest."

Drawn by Ori's imagination, Judith crosses America with him and travels to England. But there is still something within her unsettled, stirring, and then, following Jessie, Judith arrives in Jerusalem. "Nothing was strange, not Tel Aviv with its hotels and the lapping of the sea, not the drive up the coast the next day...Not the Hebrew signs, the groves or the palm trees. Everything was recognized from a life she hadn't yet lived, everything known in her blood."

Judith's dream with Jessie is to share a Jewish life, to tap their innate spirituality, transforms Judaism with what they, as women, know about relationships and love.

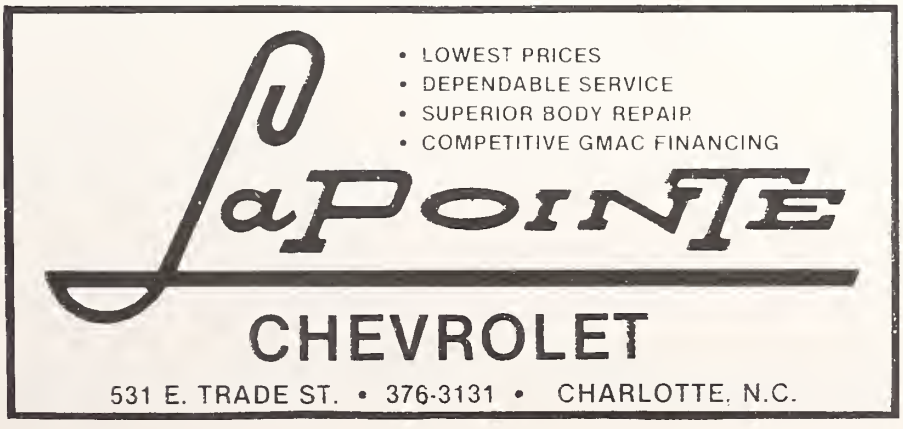
But "love and the dream of love were more disparate than she understood," and Judith, in a city of seekers, must face the conflict between her spiritual yearning and her need for love.

PREPARING FOR SABBATH is the first novel by Nessa Rappaport, born in Toronto in 1953, now living in New York City, a senior editor in a publishing house. Her short stories have appeared in various magazines and in the anthology THE WOMAN WHO LOST HER NAMES: Selected Writings of American-Jewish Women.

THE TESTAMENT by Elie Wiesel, Bantam Books, 272 pgs., paperback $3.95

"The Testament" is a novel in the form of autobiographical writings of a Soviet poet, Paltiel Kossover, from his cell before his execution. It was inspired by the ordeals of the unknown poets and novelists who perished during the Stalin purge of 1952.

Paltiel was raised as a Rumanian Orthodox Jew, who travels to Berlin in the twenties, when it was decadent, and to Paris in the thirties in search of a freer life. He hears of the Russian Revolution and the Communist movement from a yeshiva student who has rebelled. Fascinated by socialist idealism, Paltiel replaces his religious heritage with Communism.



YIDDISH BOOKS AVAILABLE FOR FIRST TIME IN DECADES

What do an epic poem about Kentucky, a vegetarian cookbook and a set of Sholem Aleichem stories have in common? You can find them all in the National Yiddish Book Exchange's newly released CATALOGUE OF RARE AND OUT-OF-PRINT YIDDISH BOOKS.

The catalogue marks a first for Yiddish literature. Never before have Yiddish books been available from a single source.

The National Yiddish Book Exchange is a non-profit agency with the unique goal of rescuing unwanted Yiddish books and recycling them to new readers. In the course of just two years the Exchange has saved more than 100,000 Yiddish volumes, many of which would otherwise have been destroyed. Books are now being selected from this vast (and growing) repository and offered at nominal cost to libraries, scholars and the general public.

But who reads Yiddish books these days? To everyone's great surprise, the catalogue has already been requested by thousands of individuals and scores of major libraries worldwide, including such prestigious institutions as the British Museum in London and the National Libraries of Canada, France, Holland and Israel.

In recent years young people have shown a renewed interest in the language, spurring an unprecedented demand for books. Courses in Yiddish language and literature are now offered at more than sixty colleges and universities in the United States and Canada. "Saving and distributing Yiddish books is an absolute precondition for the continued growth of Yiddish Studies," says Aaron Lansky, Director of the Exchange. "Students can simply not learn a literature without books to read."

The catalogue is a treasure-trove of Yiddish materials. Readers can choose from a wide range of subjects, from folksongs to political theory. Many of the books are beautifully illustrated (such as a collection of poetry by Avrom Walt with drawings by Marc Chagall) and virtually all of the books have been out-of-print and unavailable for decades.

The first books are now being sent from the Exchange's Amherst, MA. headquarters to new readers in America and such far-flung places as Tokyo, Japan and Dublin, Ireland. The bi-monthly catalogue is available free-of-charge. Membership in the Exchange is open to the public at $18/year ($10/year for students and senior citizens) and includes subscription to a quarterly newsletter and a 25% discount on all books purchased. For more information contact the National Yiddish Book Exchange, Old East Street School, P.O. Box 969, Amherst, MA 01004, (413)-253-9201. In North Carolina contact Al Mendlovitz at the Blumenthal Jewish Home at Clemmons or contact Marvin Beinstock or Leo Hoffman in Charlotte.

WHO SAID JUDAISM IS DEMOCRATIC?

Let it be stated unequivocally: Judaism is not essentially democratic. It is the will of God Almighty as interpreted by elite sages that establishes the religious and moral norms of the House of Israel. The only election that took place at Sinai was the Election of Israel by God; no Israelite was asked to ratify the Commandments or to question the Torah. Our ancestors' sole reply to God's challenge was, "We will listen and we will obey." In rabbinic times, the vox populi was taken into consideration only in determining the maxima, not the minima, of community standards.

The greatest struggle within contemporary Judaism is an outgrowth of the modern Jew enjoying his unbounded personal freedom and continually seeking to exercise his autonomy in the face of the authority of Jewish Law. Autonomy, freely translated from its Greek antecedents, means "making your own laws." Morality for the Jew is both autonomous and theonomous, and blending the two effectively is the art of the expert.

We ought to be more sensitive to the fact that the decisions we reach and the process by which we reach them are capable of bringing great harm to Jews in our midst who are essentially volunteers in the enterprise we share.

---------Rabbi Richard J. Margolis
Beth Jacob Synagogue
Norwich, Connecticut

HRISTIAN–JEWISH ELATIONS IN ERMANY

A special conference on erman-Jewish relations was eld in Germany recently in movement to improve re- tions between Christians nd Jews in that country.

Prof. Dietrich Goldschmidt, director of the prestigious lax Planck Institute for Edu- ation and Human Develop- ent in West Berlin, and ad- nct professor at the Free niversity of Berlin, told the merican Jewish Committee's terreligious Affairs confer- nce, "the anti-Zionist posi- on was taken both by right- ing radicals and left-wing olitical activists supporting he Arab cause in general or he PLO in particular."

He was joined in his an- lysis of the present state of erman-Jewish relations by rof. Edna Brocke, adjunct rofessor of the Hebrew Lang- age and Literature at the niversity of Duisberg and key leader in the movement f German-Jewish rapproch- ent. Rabbi Mark H. Tanen- aum served as chairman of he conference. Prof. Brocke eported that an official Ger- an-Jewish textbook revision ommittee was established or mutual revision of text- ooks in the fields of history, olitics, geography, and civics. She also noted, "the Protestant Church in the Rheinland, the most populous of the 27 units of the German Evangelical Church, adopted a far-reach- ng statement in January 1980 which is representative of the ignificant renewal of rela- ions between Christians and ews in Germany." She pointed o the following declarations adopted by that major Protes- tant body:

"Stricken, we confess the co-responsibility and guilt of German Christendom for the Holocaust--the defamation, persecution, and murder of Jews in the Third Reich;"

"We are convinced that the church may not express its witness toward the Jewish people as it does its mission to the peoples of the world;"

"We deny that the people Israel has been rejected by God or that it has been super- seded by the church...we have also made ourselves guilty of the physical elimination of the Jewish people."

Dr. Goldschmidt is a mem- ber of the Protestant Church, an early member of the "Work- ing Group Jews and Christians," linked with the German Evan- gelical Assembly. He was re- sponsible for its first publi- cation in 1962 of "The Un- broken Covenant," dealing with a new relationship be- tween Jews and Christians in Germany. He has been active in national Church com- mittees involved with edu- cation and politics, and has taken an active interest in recent German history, es- pecially in anti-Semitism and in the persecution of the Euro- pean Jews during Hitler's re- gime. He was the editor of the first comprehensive his- tory on Nazi crimes and trials and contributed to it a socio- logical essay, "A Nation and Its Murderers."

Commenting on these ef- forts, Rabbi Tanenbaum said, "Given the power of religious anti-Semitism in helping set the climate in Germany and elsewhere for the massacre of Jews by the Nazis, this sys- tematic effort to uproot the poisonous weeds of anti-Jew- ish hatred throughout the entire German educational system cannot but be welcomed as one of the most significant and constructive developments in relations between West Germany and the Jewish people since the end of World War II."

This report is excerpted from the report of the 76th Annual Meeting of the Ameri- can Jewish Committee held in New York in May.

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Loris, S. C.
Conway, S. C.

B'NAI B'RITH LEADER URGES PROGRAM TO REVERSE TREND TO SECULARIZATION

An American Jewish leader has warned that Jewish life in America, already weakened by generations of assimilation, is further imperiled by the growing secularization of Jewish life.

Abe Kaplan of Birmingham, Ala., chairman of the B'nai B'rith Commission on Adult Jewish Education, told a meeting of the commission at B'nai B'rith Perlman Camp that "positive programs" aimed at reversing the trend "should be the highest priority" of the commission and B'nai B'rith International The theme of the meeting was "Programming for Jewish Family Life."

Kaplan suggested a two-pronged program of informal education, one designed for adults, the other for adults and young people. Both should stress "the values, the satisfactions, the joys of Jewish life," he said.

"Whenever Jews get together at meetings of Jewish organizations, there should be on the agenda something that would teach or reinforce their Jewishness," Kaplan said. "It could be a discussion of Jewish history or philosophy or the Torah. It could even be literature or music. The important point is that the agenda raises the listeners' consciousness of their great heritage."

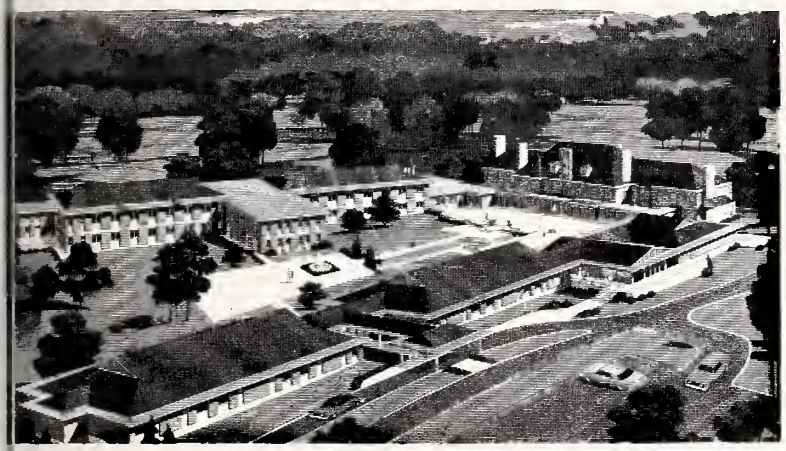
Likewise, he added, Jewish publications, such as the American-Jewish weeklies, also should include regular features on the Torah and Jewish traditions and philosophy. He suggested that the intergenerational aspect of the program focus on life issues. "Jewish youngsters should be aware of the pitfalls and responsibilities of interdating and intermarriage," he said. "And they should know the true meaning of tzedakah, of the importance of Israel, the meaning of the Holocaust, and how to raise Jewish children.

"In other words, they should learn how to live as Jews--and it is our responsibility to do everything we can to help them learn."

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SEPTEMBER, 1982

A New Year's Letter From the President

NEW YEAR'S LETTER from the President

his year, while celebrating the enteenth Rosh Hashanah in the of the Blumenthal Jewish Home, can all look back in pride at what been achieved and how we, the icated North and South Carolina ish community, have faithfully ed our Jewish elders and ieved the founding objectives of Home which were first enunci- l when the Constitution and laws of the Corporation were pted on October 31, 1965.

s has been done in years past, elected leadership and the staff e used this annual occasion for ection to evaluate their per- nance and to determine what e could or should have been done to assure that the Home is a place for living, and that those persons in residence experience a life style which is dedicated to the concept that "the last of life can and truly should be the best." The two presidents, Messrs. I. D. Blumenthal and Cyril Jacobs, who preceded me in office — to their everlasting credit — were eminently successful and achieved this noble objective during their administrations. We, in the current administration, trust that we have also, and promise to continue trying.



Norman S. Pliner, Pres. Board of Trustees

Since taking office on July 19, 1982, I have spent most of my time learning. As my understanding developed, it became apparent that I had undertaken a responsibility for an activity in a rapidly changing environment that would require new creativity in management to assure the continued success of our mission in the coming decade. The pre-eminence which we have enjoyed in the area we serve will be threatened. Cost containment is becoming mandatory and ever so much more difficult. Innovative and necessary forms of care and service

cont., next page

A MESSAGE FOR THE NEW YEAR from the Exec. Director

Every autumn, Jews are re-immersed in their Jewish heritage as they observe the High Holidays. It is a time of reflection, not only on relationships with the Creator and with other people, but also in understanding what it means to be a Jew. This year — because of the war in Lebanon — we are torn between being loyal Americans and identification with Klal Yisroel, the homeland and the people of the Commandments. The issues in the Middle East war, factions within American Jewry, difficulty in gathering "facts" about who is doing what to whom and why, make it a time of turmoil. There are many questions; few, if any, clear answers. Yet each of us must take a stand. Not to do so is also "a stand," a message about who we are, what we cherish.

We at the Home share in these dilemmas. We feel the discomfort of our people, prize the liberties America *and* Israel have fought for and struggle to preserve. We agonize about loyalties, about what our ethics impel us to do and say. We are first and foremost Americans, yet we also recall the plight of Jews when there was no Israel, no homeland to take us in while the rest of the world was silent and so many of us perished.

Even as we grieve over conflict and chaos in Israel and Lebanon, we are proud that the Blumenthal Jewish Home stands as one symbol of a stable Jewish community within our state. For over a decade and a half, we have honored our fathers and our mothers in a very tangible way by striving to be a beacon of leadership in providing quality care for the elderly in North Carolina. We are now moving to expand our services to the aged and will continue to serve the larger Jewish community in whatever ways our primary mandate allows. This past year, for example, we served as a meeting site for several Jewish groups that required kosher food. We have also tried to be g neighbors to civic and commu groups and let them use our grou when it was compatible with Residents' needs. We are her serve you and to continue to positive on-going presence world of upheaval and cha During these Days of Awe, recommit ourselves to orc growth and stability insofar as are humanly possible. My motto long been, "We're doing the job well. Now how can we do it bett With your help, we will find the w

As each of us reflects individu on the year past and the year ah I want you to know you can c on us to help you fulfill the C mandment to "Honor thy Fa and thy Mother" with dedicatio excellence. We will do our be respond to other needs the Jew community presents wherever whenever we can. From all of u the Blumenthal Jewish Ho "l'shana tova." May you be inscri in the Book of Life.

Al. A. Mendlovitz

A New Year's Letter, cont.

will require additional funding and there is a perceived danger that we may not be able to maintain the necessary minimum population census after 1985. These concerns and the increasing difficulty of raising non-operating income to offset expenses which exceed operating income, are the challenges which must be met.

Problems of equivalent magnitude were solved in the past. I have no doubt that our performance in the future will be no less successful. Dedication of the identified leadership and the organized response from the 'constituency' have been key factors in their resolution. With God's help we will continue on the path charted by those who preceded us.

Whatever the travail and the perils enumerated earlier, nothing will be permitted to reduce or adversely affect the quality of care and the degree of caring which current and future residents enjoy. Our mission is clear.

As the year 5743 begins, I want to take this opportunity to thank all of the current and past members of the Board of Governors for their dedicated support and counsel. In addition, and no less sincerely, I want to thank the leadership and membership of the North Carolina Associations of Men and Women and of the thirteen North and South Carolina Federations for their recognition of the need and their noteworthy responses. Finally I want to recognize the Executive Director, Mr. Al. A. Mendlovitz, and his staff for a job well done, and everyone else who has responded when I called for help or advice. The critical commentary which I received during the year past was always objective, indicated the interest of the offerer, and was welcomed.

During this past year, I have come to understand the value and the richness of the human component that the Home stands for and that apparently is felt by its occupants and staff. I am proud to be affilia with the group of dedicated pers whose humanity and sense Jewishness is manifested in a fac that is exemplified as a leade North Carolina.

I want to take this opportunit extend my heartfelt well wishe the entire Community, and hope pray that we will be able to s you in the future as we have in past.

I am grateful for those of you have throughout the year, dem strated the spirit of this H Holidays season through the s port of the Home and its reside

On the occasion of these m solemn days, Rosalyn and I exp our warmest greetings to you join with you in your prayers for New Year and for a peaceful satisfactory solution of the probl facing our brethren in Israel.

Norman S. Pliner
President, Board of Trust

MAY YOU BE INSCRIBED IN THE BOOK OF LIFE

May your New Year be filled with the blessings of health, happiness, prosperity and all of life's good things.

From the residents of BJH

ear Isaac — Happy New Year."
Rose Lichtenfels

Stan and Anita Grey, Best Wishes the coming year. Your mother,"
Betty Grobstein

ear Daughter, Happy New Year. e, Mother."
Dora Masters

o my family, wishing you all a very, y Happy New Year, and hoping you stay well. Love,"
Fannie Frank

o my family, I wish you all a Happy w Year. Love,"
Elizabeth Gross

o my children, Betty and Abe Bober, ppy Holiday. Love,"
Mildred Yanko

o Mr. and Mrs. Mendlovitz, Happy w Year."
Grace Schwartz

o my family, Best Wishes for the iday. Love,"
Lisa Rosenfeld

o Alfred Kaufman and Mr. and Mrs. Katz and family, wishing you good alth throughout the New Year. Love, other."
Annie Kaufman

o Nathan and Minnie Sutker, a ppy and healthy New Year."
Judith Wainer

o Milton and Henry Tager, have a ppy and healthy New Year. Love, m."
Jean Tager

"To Charles and Pauline Spear, Have a happy New Year. Love,"
Ann Spear

"Happy New Year to Nancy and Frank Brenner, David, Nancy and Meg. With love, Aunt Molly."
Molly Feldman

"Happy Holidays to Bessie and Ethel Cohen and to Neat Kramer."
Abe Fine

"Happy New Year to Harold and Florence Robbins. Love, Mom."
Bertha Robbins

"To Rae and Lea, Happy New Year. Love, Mom."
Ethel Iseman

"Happy New Year to our daughters. Love,"
Lillian and Abraham Kamens

"To Mr. and Mrs. Danny Coblenz and family, have a happy and healthy New Year. Love, Mom."
Florence Coblenz

"To my family, Happy New Year. Love,"
Celia Gutterman

"To Harriet and family, Happy New Year. Love,"
Sarah Atlas

"Happy New Year to my daughter, Lee. Love,"
Anna White

"Mr. and Mrs. Montezinos, Happy New Year. Love, Mom."
Ida Montezinos

"To Frances and Harry Waterman a Happy New Year. Love and Kisses, Mom."
Anna Gruber

"Happy New Year to our daughters. Love,"
Sophie and Charles Zuckerman

"Happy New Year to my friends and family."
Marie Witten

"To Temple Emanuel — Holiday Greetings to all members."
Rose Spire

"To my family and friends, a happy and healthy New Year. Love,"
Minnie Tureff

"To the residents and staff of A Wing, Happy New Year."
Sam Cohen

"Happy New Year to my friends."
Anna Passman

"To all residents of BJH, I wish all of you a happy and healthy New Year!"
Sharon Roever

"Happy New Year to Miriam, Robert, Linda and Barbara. Love,"
Sadie Ashendorf



"The Meaning of Yom Tovim"

by Samuel Jacobson, Religious Consultant

Rosh Hashanah is observed on the first day of the Hebrew calendar month, Tishri. The Holiday Greeting is "Leshanah Tovah Tekasevu Veyechasemu" (May you be inscribed and sealed for a Happy New Year.) The response is "Gam Attem" (The same to you).

The ten-day period commencing with Rosh Hashanah until Yom Kippur is known as "Aseres Y'may T'shuvah" (The Ten Days of Penitence) and also is referred to as "The Days of Awe." These two holidays are called "Yamim Noraim" (Solemn Days) which are devoted to sincere and serious meditation, self examination, reconciliation, judgement, repentance, prayer for pardon, benevolence and charity. It is a time when we must make definite amends for any wrongs committed against our fellow man if we wish to receive atonement. It is fitting to rededicate our lives to the service of God and to our fellow man. One feels prompted to search his deeds and to take stock of his past; seek spiritual renewal.

Rosh Hashanah is appointed a Day of "Memorial" (Yom Hazikaron); the Day of the blowing of the shofar (Yom Teruah); the Day of Divine Judgement (Yom Hadin) when all mortals pass before "The Heavenly Throne" to give an account for the past and when the fate of mankind is weighed in balance.

The Prayers given express the three great principles of our faith: The Existence of God, Divine Justice, and Revelation.

Our optimism in God's mercy is symbolically expressed by various customs during the meal. The Challah is made round rather than twisted as upon the Sabbath, signifying the cycle of life, time and the year itself. It is customary to dip a piece of Challah in honey as well as a piece of apple over which we recite "May it be His will to grant us a Sweet and Good Year." The wish is further symbolized by other holiday foods; honey cake, glazed carrots and sweets.

On the first afternoon of Rosh Hashanah many go to a body of water or stream containing fish and cast small pieces of bread to it, symbolizing disowning their sins as they recite a Special Prayer (Taslich) for forgiveness. On the eve of the Day of Atonement (Erev Yom Kippur) it is customary for the Father to bless his children as follows "May God make you as Ephraim and Menasheh (Yesemchah Elokim K'Ephraim U'Menasheh) referring to the sons of Joseph in the Bible.

A spirit of mutual emotion and reverence prevails on this day of spiritual purification, sanctification, self-retrospection, self-denial and abstention from worldly pleasures. This day is set aside for atonement and affliction of the soul as we pray for forgiveness for our sins committed against Him, as we humble ourselves before God and sincerely repent. However, sins committed against our fellow man are not forgiven by Him until we have conciliated the persons we wronged. Thus we must be reconciled with our neighbors before we ask God's pardon.

The Yom Kippur Evening Service begins with the traditional char the Kol Nidrei (Cancellatior Vows), a melodious and stir recitation to absolve all pers vows. (Such vows are discoura in our Judaic culture). With a some sway of Holiness for the f decree on mankind, the cerem opens with The Great Day of Sealing of the Book of Life.

During the morning ser (Shacharis) the Memorial Ser (Yiskor Service) for the loss of loved ones is recited, remind ourselves of the end of r touching deeply for the repenta and closeness to the Creator.

The Yom Kippur closes with Neilah Service. There is no m stirring moment in Jewish life t this. One feels the "Gates of Pra closing," the last opportunity expiation as the last long blas the shofar signals our fervent h and a note of triumph and spiri liberty. We recite "Leshonah Hab B'Yerusholayim" (Next Year Jerusalem) echoing the confide and forgiveness and renewal v optimism for a Blessed New Ye

The Fast is thus concluded v general rejoicing, well-wishing finally with the break-fast.

OBSERVANCE OF THE HIGH HOLIDAYS FOR THE NEW YEAR 5743

HOLIDAY SCHEDULE:

Evening Service — Rosh Hashanah —	Friday, Sept. 17, 1982 7 p.m.
First Day Rosh Hashanah Morning Service — Evening Service —	Saturday, Sept. 18, 1982 9:30 a.m. 6:00 p.m.
Second Day Rosh Hashanah Morning Service — Evening Service —	Sunday, Sept. 19, 1982 9:30 a.m. 6:00 p.m.
Evening Service — Yom Kippur	Sunday, Sept. 26, 1982 6:00 p.m.
Morning Service —	Monday, Sept. 27, 1982 9:30 a.m.-12:00 p.m. 2:00 p.m.-5:00 p.m.

FOCUS ON A RESIDENT

Elsie Robertson

by Rick Rogers, R.T.

From Raleigh, N.C. comes a very aming and friendly lady who now sides on B-1. She is originally from ginia, and attended the University Virginia where she studied ostly English."

Elsie married Stewart Robertson, o was a professor of English. He er became head of the English partment at NC State University. ey had one daughter, Anne, of aleigh, and two sons, Col. Arthur obertson of Hubert, N.C., and ewart Robertson, Jr. of Winston-alem.

Elsie studied art all of her life and quite an accomplished artist. She ends a lot of time in the craft shop, d enjoys doing landscapes in oil d portraits in charcoal. Several her paintings are displayed in e Resident Art Gallery. Being ulti-talented, Elsie has also ublished several short stories and oems.



Elsie Robertson

She likes to stay busy. At the Home she served on the Residents' Steering Committee, and regularly attends Friendship Circle, Contemporary Issues, musical programs and parties. She also crochets, and often entertains residents and staff with renditions of her favorite songs on the harmonica.

There is never a time that Elsie does not have a smile on her face and something nice to say for the people around her. It is a joy to have such a pleasant and gifted person here at the Home!

FAVORITE RECIPES OF BJH'S COOKING CLUB

Clumps of Rocky Road

1 12 oz. package of chocolate chips
½ cup of walnuts
½ cup of raisins
64 miniature marshmallows
(16 large marshmallows cut up)
½ cup of coconut

Melt the chocolate chips in a double boiler. Add walnuts, raisins, marshmallows and coconut and mix well. Place clumps of mixture on wax paper. Let sit for a few minutes, then place on a tray and refrigerate briefly. We don't recommend these delicious candies for anyone who is seriously trying to diet!

PLEASE TELL ME

by Grace Chaplin
Admissions Coordinator

Q. What kinds of medical services does the Home offer?
A. There are two levels of nursing care — intermediate and skilled. Each Unit is staffed with highly competent nursing personnel. A Registered Nurse is always on the premises. There are two doctors on our staff, here three days a week, and always readily available. Area dentists, podiatrists, and ophthalmologists visit the Home on a regular basis, and any Resident needing medical service not available at the Home is assisted with appointments in Winston-Salem. There are three hospitals in Winston-Salem, and the Home has a close working relationship with them.

Q. Can I lose weight at the Home?
A. First you should check with the physician to see if this is desirable. Our dietician works closely with those residents who wish to lose weight. We also have a group of residents who form a support group and who help each other with weight problems.

Q. I don't like seeing sick people. Is there any way of not seeing those who are ill or confused?
A. No, not unless you hibernate and never leave your room. We are firm believers in all of our Residents being up and dressed and out of their rooms, eating in the dining room and attending appropriate activities.

HAPPY BIRTHDAY

ay your name be inscribed in e Book of Life with Health and appiness:

Louis Bobrow
Roy Deal
Abe Fine
Percy Johnson
William Porterfield
Rachel Rippey
Helen Schwartzman
Brona Sink
Freda Strelitz
Marie Witten
Leah Zimmerman

WELCOME

ay you enjoy a long, happy and ealthy life:

Virginia Stebbins Ingram,
Winston-Salem, N.C.

IN MEMORY

We mourn the loss of Sophia Michalove, William LePan, Josephine Rappaport, Bertha Lee and Charles Saltzberg. May their cherished memories bring comfort to their loved ones.

WISH LIST

A hand mixer for the Cooking Club

A floor lamp for residents who work in the Craft Shop

Polyester/cotton material suited for aprons, smocks and gowns

2 medium-sized baby dolls

Samples of ladies' cosmetics

A grand piano for the auditorium

FOCUS ON THE BOARD

Mollye Freedman

Recognition comes this month to one of the original members of the Home's Board of Governors, Mrs. Sam Freedman (Mollye). Although she discounts the length and the value of her service, readers should be aware of her contributions to her local community and to the Home.

Originally from Fayetteville, Mollye came to Durham as a bride. Her husband, Sam, was a merchant. She has been very active in Durham, holding many local and state offices. She served as president of Hadassah, as a state officer of the Women's Club, Vice-President of the NC



Mollye Freedman

Council of Women's Organizations, and has held many other leadership positions. She served as the President of the North Carolina Association of Jewish Women for two years, and remembers a rainy day over twenty-five years ago when the women voted at their yearly convention to buy the Lasater Estate for the future North Carolina Jew Home. Her dedication and conc for the Home are much apprecia The contributions she has mad way of getting others interested h made a major impact at the Ho

Although busy with many ac ities, Mollye finds time to indu her favorite hobby —traveling. has traveled extensively, and sp enthusiastically about recent t to the Balkan countries and to Orient.

She has three daughters: Lu Cohen, who lives on Long Isla Neilda Sussman, who lives California; and Ceebah Sobel, artist, who lives in New York Ci

Ed. Note: The Home's logo designed by Ceebah Sobel.

FOCUS ON THE STAFF

Nhu Hang Nguyen Le

by Helen Bumgardner, R.D.

In December, 1981, the Dietary Department became a brighter place due to the sunny smile of Nhu Hang Nguyen Le. Le, whose name Nhu Hang means "looks like the moon," has had a remarkable life which we would like to share with you.

Her family in Winston-Salem consists of six members: her husband, a son 14 years old, a daughter 12 years old, a brother-in-law, a nephew and herself. They were all born in Viet Nam. Le never remembers a time during her Viet Nam years when her country was not at war. In spite of wars she and her husband were both college educated. She learned to speak and write English at the Vietnamese American Association. For 8 years, she worked as a supervisor shipment clerk for the US Army in Viet Nam. After the US Army left Viet Nam, she continued the same type of work for the Alaska Barge Contractor for two more years. During these years, her husband served in the Army, attaining the



Nhu Hang Nguyen Le

rank of Major.

They escaped the communist-dominated country to "look for freedom." This search for freedom took them through five robberies by Thai pirates and six months in an Indonesian Refugee Camp. During their stay in the refugee camp, Le worked in the school and her husband worked as a translator.

Sponsored by the Friedberg Moravian Church, they arrived in Winston-Salem, N.C. nineteen months ago. Le says of their arrival, "We came to the United States with empty hands. My husband and I have tried to re-establish our lives with those same hands."

Her husband's first job was with Royal Cake Company. He now works for Brenner Metal Recycl in Kernersville. Le worked part-ti as a native language tutor in city schools' bi-lingual program, since they wanted to be s supporting, she got a second jol the Home in the Dietary Departme

For the last three months, she h been a full-time worker, training the position of Relief Cook. We ha been very impressed that Le l learned our methods of cooking quickly.

She likes North Carolina a wants to remain here because s feels that her children can get a gc education and good jobs. She lil working at the Jewish Home a learning how to cook "South Kosher" style. The Dietary Depa ment is pleased to have her a part of our family.

We express great appreciation the following friends of the Hom who made donations during th month of July, 1982.

BUILDING FUND

Martin Babenco
Dr. Cecil Ram

ENDOWMENT FUND

Phillip Datnoff
Mrs. Leo Ginsburg

WELCOME TO A NEW RESIDENT: PEPPER THE PARAKEET

By Ellen Yarborough, Social Worker

oin Pepper the Parakeet on a ll through the halls of the menthal Jewish Home, and you likely to hear:

Nice!"

When will she sing?"

She's a beauty."

She's learned to sit on the swing."

Thank you for bringing her by."

Vhen owner Jenny Keeran, who rks for the Housekeeping partment, moved to a "no pets owed" apartment this spring, her akeet became a full-time resident he Home. We welcomed Pepper ause animals are useful in creasing isolation in group living idents. Pepper has been welmed by residents and staff alike. She spends the night in an office, en during the daytime she is rried down the unit hall, meeting d visiting residents until she aches a lobby table. So far Pepper s been quiet, but she obviously es seeing and hearing her mirers since she always perches cing the group. Her mirror is her vorite plaything inside her cage. Pepper has spent time on each of e Home's units, and we thank nny for sharing with the Home is bit of sky-blue beauty.



nny introduces Pepper to Millie oelich and her daughter, Ann hearer.

CALENDAR FOR SEPTEMBER

SEPTEMBER 1
Leave for Reynolda House Art Program at 1:15 pm

Ladies Club, 2:00 in the Coffee Shop

SEPTEMBER 2
Visually Limited Group leaves for the Tanglewood Nature Trail, 10:00 am

SEPTEMBER 3
Outreach Movie, 10:00 am in the Living Room

Social Hour, 3:00 pm in the Living Room

SEPTEMBER 8
Leave for Reynolda House Art Program at 1:15 pm

Ladies Club, 2:00 in the Coffee Shop

SEPTEMBER 12
Brenner Concert: Wachovia Little Symphony. 2:30 in the A Wing Dining Room.

SEPTEMBER 14
Clemmons Senior Citizen Lunch. Leave the Home at 9:45 am

SEPTEMBER 15
Leave for Reynolda House Art Program at 1:15 pm

Ladies Club, 2:00 in the Coffee Shop

SEPTEMBER 18
Rosh Hashana. Services at 9:30 am and 6:00 pm in the Synagogue

SEPTEMBER 19
Services at 9:30 am and 6:00 pm in the Synagogue

SEPTEMBER 22
Leave for Reynolda House Art Program at 1:15 pm

Ladies Club, 2:00 in the Coffee Shop

SEPTEMBER 26
Service at 6:00 pm in the Synagogue

SEPTEMBER 27
Yom Kippur. Services from 9:30-12:00 in the Living Room, 2:00-5:00 pm in the Living Room

SEPTEMBER 28
Out to Lunch. Leave the Home at 11:15.

SEPTEMBER 29
Art Recognition Day at the Home.

Birthday parties on each Unit in the afternoon.

We invite families and friends to join us for these special events during the month of September.

HAPPY ANNIVERSARY

These employees celebrate their September employment anniversaries:

1 YEAR
Dave Frank, Dietary Dept.
Robin York, Nursing Asst., A Wing

2 YEARS
Jim Byerly, Maintenance
Annie Ledlow, RN, A Wing
Dennis Libes, Orderly, B-1

3 YEARS
Polly Covington, Housekeeping
Judy Petty, Dietary Dept.
Rick Rogers, Recreation

4 YEARS
Jerry Clark, Facility Services Supervisor
Mary Ann Pittman, Housekeeping

5 YEARS
Betty Johnson, Nursing Asst. B-1

6 YEARS
Verna Howell, Housekeeping
Pearl Spellman, Cook

7 YEARS
Dorothy Bryant, RN, B-2
Ella Mae Byerly, Housekeeping Supervisor

Gifts

IN MEMORY OF:

MR. MEYER COHEN
by: Mr. & Mrs. Maurice Bazar
Mr. & Mrs. Nathan Sutker

MR. BERNARD T. CORBIN
By: Mr. & Mrs. Harold Gutterman

MR. ERNEST DALE
By: Mr. & Mrs. Jake Robinowitz

MRS. TILLYE EISMAN
By: Helene & Maurice Weinstein

MR. TOMMY ELLIOT
By: Mr. & Mrs. Lewis Kress

MRS. DOROTHY HIRSCH GUTMANN
By: Mr. & Mrs. Nathan Sutker
Mrs. Rhea White

MR. JEROME HOFFMAN
By: Mr. & Mrs. Nathan Sutker

MR. JOE LEDER
By: Sarah & Moe Horwitz
Mr. & Mrs. John Potter

MR. ALBERT LEVINE
By: Mr. Alan B. Heilig

MR. SOL LEVIN
By: Mr. William H. Crosby

MR. OTTO LOEB
By: Sophie & Julius Katz
Mr. & Mrs. Robert Silver

UNCLE HARRY LOVETT
By: Mr. & Mrs. Max Friedman

MRS. SOPHIE MICHALOVE
By: Mr. & Mrs. Bert Bloomston
Ruth & Milton Doctor
Mr. & Mrs. Samuel R. Dunbar
Mr. & Mrs. Nathan Einstein
Mr. & Mrs. Raymond Gibbs
The City of Hendersonville, NC
Mr. & Mrs. E.J. Hollingsworth, Jr.
Mr. Brownlow V. Merrell
Mr. & Mrs. Kalman Sherman

MISS JOSEPHINE RAPPAPORT
By: Howard & Hanna Adler
Mrs. Selma Caston
Mr. & Mrs. Jerome Kaminski

MOTHER OF MR. LEONARD ROSENTHAL
By: Mrs. Gloria Cohen

MOTHER OF MRS. ROBERT RUDIN
By: Mr. & Mrs. Harry Jacobs
Mrs. Martha Jacobson
Mr. & Mrs. Lewis Kress

SISTER OF MRS. SAM SCHNETZER
By: Mr. & Mrs. Stanley Shavitz

MR. MELVIN STADIEM
By: The Stadiem Family

MR. RICHARD SWARTZBERG
By: Gloria Cohen
Mrs. Mary Ershler
Mr. & Mrs. Stanley Freedland
Mr. & Mrs. Max Friedman
Mr. Lewis Greenberg
Mr. & Mrs. Harold Gutterman
Mrs. Dorothy Hubbard
Mr. Harvey Kanter
Mrs. Marian Kanter
Mr. & Mrs. David Levine
Mr. & Mrs. Jake Robinowitz
Mrs. Ruth Rose
Mr. & Mrs. Paul Rundo
Mr. & Mrs. Jacke Samet
Miss Bess Schwartz
Miss Edna Schwartz
Mr. & Mrs. Milton Schwartz
Mr. & Mrs. Aaron Schultz
Mrs. Milton Silver
Mr. & Mrs. Robert Silver
Mr. & Mrs. Stanley Taylor
Mrs. Bernice Tilles

MR. SIDNEY TAVEROFF
By: The Stadiem Family

MRS. ELLA TINGLEY
By: Miss Bess Schwartz
Miss Edna Schwartz
Mr. & Mrs. Milton Schwartz

MR. DANIEL DAVID TRACHTENBERG
By: Mr. Jacob P. Shrago

MR. WILLIAMOWSKY
By: Evelyn & Ezra Eisenberg

MRS. TISH ZIMMERMAN
By: Miss Bess Schwartz
Miss Edna Schwartz
Mr. & Mrs. Milton Schwartz

HAPPY ANNIVERSARY:

SAM & ESTHER EISENBERG
By: Evelyn & Ezra Eisenberg

MR. & MRS. ARTHUR FRANK-40th
By: Celia & Saul Mandel
Mrs. Sandy Margolis
Mr. & Mrs. Abe Slutsky

MR. & MRS. MILTON GOLDBERG
By: Mr. & Mrs. Moe Horwitz

MR. & MRS. HARRY HARPEL-50th
By: Mr. & Mrs. Maurice Bazar
Mr. & Mrs. Nathan Sutker

JOE & HANNAH HOCKFIELD-45th
By: Evelyn & Ezra Eisenberg

MR. & MRS. IRA JULIAN-50th
By: Mr. & Mrs. Henry E. Cohen
Mr. & Mrs. Mark A. Mayzer
Rabbi & Mrs. Harold L. Robinson
Mr. & Mrs. Milton E. Robinson

MR. & MRS. MILTON STEINBERGER-50th
By: Howard & Hanna Adler

MR. & MRS. T. WOLF-36th
By: Mrs. Gloria Cohen

HAPPY BIRTHDAY:

DR. ROBERT ALTERMAN
By: Mr. & Mrs. Stanley Shavitz

MR. JOSEPH EUBANKS-75th
By: Mr. & Mrs. Phil Datnoff

DR. GROH-50th
By: Mrs. Gloria Cohen

MR. SAM HYMAN-75th
By: Mr. & Mrs. Harry Jacobs

MR. MILTON LUREY-70th
By: Mr. & Mrs. Ralph Lurey

MISS EDNA SCHWARTZ
By: Mr. & Mrs. Stanley Shavitz

MR. MAX ZAGER
By: Mr. & Mrs. Victor Bates

SPEEDY RECOVERY:

MRS. PENNY BALLOW
By: Mrs. Gloria Cohen
Mr. & Mrs. Harold Gutterman
Mr. Fred Swartzberg

MR. HERMAN BERNARD
By: Mr. & Mrs. Max Friedman
Mr. & Mrs. Jake Robinowitz
Mr. & Mrs. Milton Schwartz
Mr. & Mrs. Robert Silver
Mr. Fred Swartzberg

MRS. MARION BERNARD
By: Mr. & Mrs. Harry Jacobs

MR. SAUL CHESLOCK
By: Mr. & Mrs. Phil Datnoff

MRS. GLORIA COHEN
By: Miss Bess Schwartz
Miss Edna Schwartz

MRS. BERTHA FOX
By: Mrs. Gloria Cohen

ETHELYN FRIEDMAN
By: Mr. & Mrs. Robert Silver

MR. MAX FRIEDMAN
By: Mr. Fred Swartzberg

MRS. STANLEY FRIEDMAN
By: Mr. Fred Swartzberg

ROMEY KAMINSKI
By: Mrs. Ethel Ertis
Mrs. Sarah Singer
Mr. & Mrs. Louis Steinberg

MR. JOSEPH L. KANTOR
By: Evelyn & Ezra Eisenberg

MRS. FAYE LESTER
By: Howard & Hanna Adler

MR. SANDY MANDEL
By: Mrs. Gloria Cohen

MR. SAUL MANDEL
By: Mr. & Mrs. Abe Slutsky

MR. ELIAS MORDECHAI
By: Helene & Maurice Weinstein

MR. JACKE SAMET
By: Mrs. Gloria Cohen

MISS BESS SCHWARTZ
By: Mr. Lewis Greenberg
Mrs. Bernice Tilles

MR. HARRY J. SCHWARTZ
By: Mr. & Mrs. Harry Jacobs

MR. ROBERT SILVER
By: Mr. & Mrs. Stanley Freedland
Mr. & Mrs. Max Friedman
Mr. & Mrs. Harry Jacobs
Mrs. Martha Jacobson
Mr. & Mrs. Jake Robinowitz
Mr. & Mrs. Milton Schwartz
Mr. Fred Swartzberg
Mr. & Mrs. Stanley Taylor

MR. RED SLUNG
By: Mr. & Mrs. Abe Slutsky

MR. NATHAN SUTKER
By: Mr. & Mrs. Harry Jacobs

RABBI HENRY Z. UCKO
By: Dr. & Mrs. Harry Yanoff

MRS. JANET WECHSLER
By: Mr. & Mrs. Robert Silver
Mr. & Mrs. Stanley Taylor

CONGRATULATIONS:

MR. & MRS. HERMAN BERNARD
ON BIRTH OF GRANDDAUGHTER
By: Mrs. Gloria Cohen
Mr. & Mrs. Stanley Shavitz
Mr. Fred Swartzberg

MR. NORMAN SILVER, ON BIRTH
OF GRANDSON
By: Mr. Fred Swartzberg

YAHRZEIT
IN MEMORY OF:

KATE DUKOWITZ & SAM DUKOWITZ
By: Mrs. Murry Dukoff

MR. MORRIS ISKOWITZ
By: Mrs. Naomi Kaplan

MRS. LILY LEVY
By: Mr. & Mrs. Elbert E. Levy

MR. NATHAN TUREFF
By: Mrs. Minnie Tureff

VIEWS FROM THE MOUNTAINTOP

After one-half of a Wildacres season, three months at July's end, some views become increasingly clear.

All of nature's creatures are waging a seemingly unmerciful, constant battle. Beautiful trees are smothered by beautiful clinging vines. Weeds crowd out handsome plants. Late frosts kill delicate blossoms, reducing the quantity of life-giving food to nature's creatures of another kingdom. Nature is immoderate in its strength and performance. Forces of water wear away the limited portion of land on our planet, while lack of water destroys the fertility of vast tracts of earth in other places. Wild winds wreak devastation without apparent benefit. Beast feeds upon beast, each with only one life to lose, and mankind is engaged in unending wars of hostility and destruction.

The genius of the human mind creates as much evil as it achieves good and never has glimpsed the real meaning of the entire scheme of things seen and unseen. At the top of the mountain it is very clear that there is a perfectly ordered universe and that we are not the center of it.

Yet we must view things from where we stand, and that point is within our own society. Withdrawing from the broad range of vision to regard our own human condition, deep impressions are these:

Physical disability need not keep a person at home, unless he is bedridden. People who manage to participate in classes and workshops and to maneuver on sloping ground and stairways, despite the need for canes, crutches, and wheelchairs demonstrate what can be accomplished by willpower. They surmount their handicaps and gain the benefits of mental stimulation and companionship, although travel may be difficult. They cause people with lesser complaints to refrain from describing those ailments.

Parents of children with ordinary intelligence and abilities are fortunate. The burden of children who are dependent throughout life, due to retardation of various kinds and degrees is borne by many. Patient families cope wisely and courageously, including an afflicted child in appropriate activities and situations, exercising extreme kindness with good cheer.

There is no limit to diversity of individuals. Sometimes a person brings to mind another with similar characteristics, but never are two alike. Throughout life, certain types are appealing, others irritating. It is necessary to try to be charitable and uncritical, traits impossible to command. Too many people require an audience. They have a great deal of patience with themselves.

Humans need to reflect on the effect of their behavior on others. This consideration would improve marriages, relations between parents and children, the conduct of business, instruction in schools, governmental action, and international relationships. There you have a solution for many ills of the world. Everything becomes clear from the perspective on the mountaintop.

Estelle Hoffman

Compliments of Radiator Specialty Company


BEHOLD, HOW GOOD AND HOW PLEAS
FOR BRETHREN TO DWELL TOGETHE

the american jewish
Times Outlook

OCTOBER–NOVEMBER, 1982



Editorial

"THE SURVIVAL OF JUDAISM– OUR RESPONSIBILITY"

by Rabbi Lawrence Arthur Forman
Ohef Sholom Temple
Norfolk, Va.
(Reprinted here with the Rabbi's permission.)

In spite of Zero Population Growth and drifting out of formal religious affiliation, Dr. Jacob Rader Marcus, Distinguished Service Professor of American Jewish History at The Hebrew Union College-Jewish Institute of Religion, delivered an address to the American Jewish Committee in which he stated that the Jewish community in America is ..."the greatest Jewry the world has ever known..." We live in a Golden Age for Judaism and the Jewish people!

Large numbers have not saved Judaism in the past. Quality has. "We have survived," states Dr. Marcus, "through those individuals who wanted to be Jewish and because we have the will to live."

Do we, in fact, have the impetus, the determination and the comprehension to understand why our survival may be critical? Should we lack the courage to be Jewish, if we do not confront the issues of our lives as Jews, then we shall destroy Judaism from the inside!

In discussions with the 9th and 10th graders in our Religious School on the topic: "What is necessary to be done to insure the survival of Reform Judaism into the 21st Century," our young people offer us abundant hope and fresh possibilities. They say:

..."Let's open the beauty and truth of Judaism to others. If we love and respect ourselves and our faith, then many people will want to share our Torah and its teachings."

..."We must establish new bonds between all Jewish people, in America, Israel and around the world; bonds of the Hebrew language, the study of the Bible and Jewish books, and teach the ethics of our faith to the societies in which we live."

..."Common beliefs, laws and customs should be emphasized in Reform Judaism. We should all do the same things and thus strengthen one another."

..."If only our parents would take our religion seriously,then we would! If my family came to Temple, I would certainly want to be with them."

..."If we were educated in Judaism with our parents then we would not be drawn to strange cults or other religions."

..."Jewish learning, Jewish practices in our homes, attending Jewish summer camps, coming to Temple with our parents, will keep our homes from breaking up and keep families together."

..."The way to save Judaism is for every Jewish couple to have many children or to adopt many children. If each couple raised 5 or 6 children as Jews, then Judaism would survive and many more people would want to become Jewish."

..."In the Ghetto, the sayin was: 'It is hard to be a Jew.' In America, we should say: 'It is easy and wonderful to be a Jew.' If we say this, then many people will join us. We have a religion based on education, truth, and fair ethics for all. It's fun to be Jewish."

..."Jews should be taught to help other Jews because we are all one family. Jews in Israel are our kinsmen as are Jews in Ethiopia, Russia and France. We owe each other a future so we must take care of each other."

..."Reform Jews need more Jewish culture and knowledge of Judaism to stand up to anti-Semitism. If we know who we are and what we believe, we can teach others and prevent prejudice."

..."If there is to be a Judais tomorrow, then each one of us must live our Judaism today, with love, understanding and assistance to one another."

..."If the societies in which Jews live are free and democratic for all peoples, then we Jews, too, will be at liberty to survive and carry on our way of life. So the first way to save Judaism is to create a just and happy economic and social environment for every citizen. If we do this, we will not have another Holocaust. If we work for a society without nuclear weapons or bombs, then Judaism and mankind will survive our other problems."

..."Religions that refuse to change will die. But first we should know about the history, philosophy and ideas

Editorial continued on page 10.

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ABOUT THE COVER
This month's cover is an 18th Century painted Terra-cotta Sabbath Lamp from Libya. The Sabbath is affectionately called the queen (malkhah) of days. Since antiquity it has been the sacred and solemn duty of the Jewish woman to welcome the Sabbath by kindling lights. Many different forms of lamps have been used. In this lamp the ten fonts symbolize the Ten Commandments.

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Journey Back

by Hanna Adler

Hanna Adler is a resident of Statesville, North Carolina. She left Germany in 1940, and came to America by way of Rotterdam. She and her husband Howard moved to Statesville from New Jersey twenty years ago. She is employed as an executive secretary to the general manager of Southern Screw/ Division of NL Industries, Inc. Her husband is associated with Brenton Textiles/ Jantzen, a division of Southern Screw. They have two sons and a daughter, Dr. Mark Ronald Adler of Lexington, Massachusetts, a computer scientist; Dr. Stuart Ralph Adler, with a recent M.D. from Duke University; and Lauren, who earned her degree in journalism and public relations at the University of Georgia. She is studying for an M.G.A. at Georgia State.

We are grateful to Hanna Adler for giving us permission to print these impressive memoirs, in addition to her regular submissions to the TIMES-OUTLOOK.

"Man must realize that life is sometimes
good and sometimes bad.
Only he is worthy of respect who is
grateful for the good and
knows how to bear evil."
(Jewish proverb)

This wise Jewish proverb fit my husband Howard's attitude as we neared Darmstadt, his hometown, which he had left in 1936 and revisited only briefly in 1945. It was the day after the United States Forces liberated the heavily bombed out city. He was with the American counter-intelligence forces then and found that only one partial wall of his parents' gracious home was left to remind him of the place where he was born and where he spent the happy and carefree years of childhood.

When we left New York's Kennedy Airport, everyone aboard the DC 10 was speaking English. As we neared Frankfurt/Main and the personnel made all announcements in English, French and German, it was a strange sensation to observe that those passengers going "home" switched automatically to German! We had difficulty following the German over the loudspeakers but were reassured by others that the stewardess was speaking too quickly and with an unusually heavy dialect.

Leaving Frankfurt Airport by rental car, Howard found his way easily and adjusted happily to the 75 mile per hour MINIMUM speed on the Autobahn. The names of the little towns along the way and the streets as we entered Darmstadt were familiar to him, and we found our modern and well recommended hotel without any difficulty. Arrival on German soil was not as upsetting as I had feared for so long; I had not known what to expect and how I might react to the language, sounds, sights and smells.... Would the floodgates of memory open wounds which had healed over the years? I might mention that November 9, 1938, was probably the most traumatic experience of my life. Even now, after 44 years, the locale of nightmares is still my hometown, its narrow back streets where we hid and wandered during that night of terror.

My husband projected the healthy self-image of a successful American visiting Europe for the happy occasion of a major birthday. He made no effort to speak German and due to decades of having U.S. Army personnel stationed in that area of Germany, this presented no problems. I was able to relax and concentrate on my first impressions and I instantly liked Darmstadt, where I had never visited.

After we were settled in our hotel room, right in the inner city, we were ready for a cup of coffee and a tour of Darmstadt, which offered so much variety. I was particularly eager to see where and how the Adlers had lived for generations. During the 35 years of my married life, my beloved mother-in-law, whom we lost almost 2 years ago, had shared many vivid recollections. Here was where she had spent the happy years of her marriage and where her 3 sons were born.

This was also the town where Moritz Adler, Howard's father, tore down the demeaning Stuermer display and was arrested! This was where he bore this with untroubled dignity and pretended in his mind to be home, secure in his own bed. This was where he stopped for a shave and bought a bouquet of roses for his wife on the way home from jail!

This was his town, where he had been respected, where he had been president of the Chamber of Commerce, active in Jewish organizations, known for his exceptional integrity and revered

even by his competitors. He was known for his willingness to lend a helping hand. He was a cultured, well-educated man, who--as the eldest in his family--had taken care of his four sisters and married only after they were settled in homes of their own. I had admired and truly loved him, even on short acquaintance. He had hoped with my mother-in-law that I might become part of his family. Sadly, he did not live to see his sons return from the war nor did he live to see any of his grandchildren. We proudly named our first-born for him.

This was also the town where Howard's resourceful, brave mother dared to say to the Gestapo official who was searching her house, "You are looking in vain. You are too late. My treasures are already in America. My treasures are not diamonds, gold or silver, or bonds and stocks; they are my three sons." How often she told us how quickly this surprised official took his hat and walking stick and left, duly impressed by her sense of values and her courage.

This was also where this same great little lady, under 5 feet, was challenged to give her original name, after "Sara" had been added to each female's name to signify that she was a Jewess. She had answered proudly that her name had always been Sara and that her father had been wise enough to anticipate Hitler and named her correctly all those years ago!

This was where the Adler parents said farewell to one young son after the other...and all three preceded them to America with little hope for a reunion. This was finally also where the Adler parents took their final leave in September 1939 by airplane for refuge in England to wait out their American visas. They assured their remaining family and friends that they were not afraid to fly since "God will find us when he wants us, in the air or on the ground."

Delicious baked goods were part of what we expected to find in Germany. Howard had spotted the famous Konditorei Barth right near our hotel. He recalled that 50+ years ago, his father had had business dealings with this establishment. We had our first chance to try out our German and Howard introduced himself. While the new owner did not know anything about Gebrueder Adler, he nevertheless lavished service upon us and brought forth the most delicious Champagne Torte along with the best coffee I had ever had! We were off to a good start.

Our walk in the new and impressive inner city pedestrian zone led us to the old Castle, which looked neglected, besmirched with hand written political slogans we found hard to interpret. We found the "Langer Ludwig" and the Bismarck Denkmal...and then we were in the midst of the annual fair, the Heinerfest. Not too different from its American counterparts! Booths selling sweets and toys, organ music accompanying merry-go-round rides, balloons and even Smurf! Lending a particularly German atmosphere were booths selling beer, potato pancakes, sausages, waffles and pretzels. I bought some licorice specialties (Salmiak and Veilchen Pastillen) which I had loved as a little girl. I was startled there at the Fair to realize that amid my sad childhood memories were also happy recollections of visits to the October "Kirmes" in my hometown with our indulgent Onkel Gustav treating us children to everything our hearts desired!

On our second day in Darmstadt we drove to Griesheim, where Howard's mother was born and grew up...and where she had longed to return during those difficult last ten years of her life when her mind was clouded and she remembered only the good, early childhood years. As we drove along the Landstrasse, we remembered her favorite story: When she and the other Jewish children would walk back from Darmstadt to Griesheim Sabbath afternoons after school, her grandmother would meet them part way with pockets bulging with sweets. Saturday afternoon the family would sing and dance and enjoy the peace of the traditional Sabbath.

As we neared the old homestead of the Rosenbergs, which still stood, almost unchanged, tears ran freely and uncontrollably. No one seemed to care. The hundred year old shutters were still the same. The store front which had displayed fabrics fifty years ago, now showed the latest in lenses and eyeglass frames. The beautiful garden where the children had played and the grandchildren had visited regularly was gone. The chicken yard where Mother's younger brothers Fritz and Julius had played their oft-recounted pranks; the spot where the Sukkah once stood and the old family dog had stolen all the holiday meat--were no more. Newer structures surrounded the old house. Where little Turkish children now played, our Mother once jumped rope with her sisters, all of whom perished in Auschwitz. As we watched the children run across the street and return with the ice cream cones, we knew that time cannot stand still.

TO BE CONTINUED

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Kibbitzing-Community News



The teenagers from the American Jewish Society for Service.

LEWISTON-
WOODVILLE, N.C.
COMMUNITY NEWS

From Bill Kittner of Weldon has come this news item:

Rev. Morris Shearin, pastor of Mount Olive Baptist Church sent a request to the American Jewish Society for Service, which is based in New York City, because the church had bought an old school building to renovate for use as the Northeastern Human Development Center. The church has a membership of about 400, and was unable to raise enough money to pay for the renovation. The pastor had heard of the AJSS projects, and he asked the Bertie County Commissioners to invite a group of people from the American Jewish Society for Service to help.

A group of 13 teenagers came on July 1st, and they have scraped paint and made repairs. "There is more satisfaction in being involved with people you want to help than in just giving money to help them," said Adrienne Simenhoff of Swarthmore, Pa.

The AJSS has operated for 32 summers, sending two groups of teenagers to needy areas, and some have continued to participate 'way past their teens. Lewiston-Woodville is one of two communities benefiting this year; the other is in Indiana. None of the people in the group at Lewiston-Woodville had spent time in the South before, and they learned as well as contributed...by the way, they paid their own travel expense. They lived in the West Bertie Elementary School, sleeping in classrooms and eating in the school cafeteria, which was open during the summer for a summer program for migrant children in the school. They replaced floors, installed new ceilings, built restrooms and a storage room, and repaired gutters. They renovated the auditorium and painted the exterior trim.

Some of the workers in the group expressed pleasure with this area, remarking on the friendliness of the local people. The supervisor of the work at the school said, "If all peopl were like these volunteers, what a wonderful world it would be to live in."

The report of this project is heartwarming, and its benefits are certain to be widesprea



Nothing sells our shoes better than our shoes.

THE ADVENTURE OF A LIFETIME---
A UJA MISSION TO ISRAEL

February 6-16,1982

On a UJA Mission you meet other concerned Jews from all over America and you will be touched by the pride that binds all Jews one to another. You will encounter a unique people in Israel, and, in that encounter, you will discover yourself.

Besides meeting and talking with the leaders and government officials of Israel you will also meet Israeli heroes, visit kibbutzim, universities, factories, absorbtion centers, private homes. You will speak with young pioneers, elderly Jews, farmers and see historical places that you have only read about in the Bible.

No other way in Israel can you do so much, see so much and feel so much as you can on a mission. Even if you have already been to Israel, if you haven't been on a mission you've missed a VIP treatment that is unbelievable. If you have never been to Israel, a mission is the only way to go.

Our plans call for at least 60 people to go from Charlotte on February 6 as part of the Southeast Regional mission where we will join our fellow Jews from neighboring states.

The cost per person of the mission will be approximately $1600 (round trip New York). Arrangements can be made to extend time in Israel, Egypt, Europe or Africa for $250 per person airfare plus land costs.

It is our intention, with the cooperation of the Rabbis of the three Temples here in Charlotte, to really stimulate the Missions to Israel programs.

FOR MORE DETAILED INFORMATION CALL THE CHARLOTTE JEWISH FEDERATION (366-0358)

I. H. Schulman
Chairman—Israel Missions

NORFOLK, VA. COMMUNITY NEWS

Work on rebuilding the roof of Ohef Sholom Temple over the school building and Kaufman Hall has progressed, the project now nearing completion. Interior renovation is also proceeding. Facilities are now in excellent condition.

Dual High Holiday services were conducted, under the Divine Services Committee.

Religious School has resumed under the direction of Assistant Rabbi Lee Snitzer with support from Rabbi Forman and the Religious School Committee.

Temple members can participate in a Young Singles Program, chaired by Charles Nusbaum and Terri Dennison; a Young Married Program; a New Member Committee, chaired by Helen Gifford; and a Family Concern Committee, chaired by Miriam Seeherman, to assist members during difficult periods.

Ohef Sholom Temple Library is in its 16th year of operation. Ready for circulation are the 1982 National Jewish Book Award Winners.

U. S. (Sam) Miller is coordinating the antiques, jewelry and collectibles that are being donated to Ohef Sholom Temple Auction '83 to be held at the Temple on Saturday, February 5. Contributions of good jewelry, antiques, or other collectibles will be appreciated.

Havurah groups are now being organized. Those interested should call Rabbi Lee Snitzer at the Temple. He is also starting Adult Hebrew Classes.

STATESVILLE COMMUNITY NEWS

by Hanna Adler

September has been a good month for us at Congregation Emanuel. Elul, traditionally the month of preparation for the High Holy Days, showed a perceptive upswing in activities, temple attendance and the required introspection.

The Ladies Auxiliary was invited to the home of our president, Ruth Goldstein, who together with her co-president and daughter, Joanne Rosenfeld, treated all attending to a gourmet dinner preceding the business meeting.

Welcomed as new members with gifts of mezuzot were Lillian Tobias (who is quite at home with us and already a board member); and Libby Katz, who with husband Manfred just moved to Statesville. We hope to get to know her family over the Holy Day season. We welcome all our newcomers wholeheartedly and are grateful for their enthusiastic perticipation in our congregational life. As mentioned in last month's article, our religious school has gained 4 new students, Max, Lee, Nancy and Maria Conn. The Sidney Conns love living in Statesville as evidenced by a Letter to the Editor in our local paper. Sidney commented "...much of Statesville's charm comes from the appearance of its stately old southern homes;..." and they moved into one right near our hundred year old synagogue. It's great

to have them at services every Friday night.

Our religious school has started sessions with Joanne Rosenfeld as principal and teacher. The teaching staff includes Ed and Ruth Goldstein; Betty Lee and Judy Ram. Rabbi Seigel will teach the confirmation class during his visits and will also offer a Bat Mitzvah class for the women of our congregation!

Dr. Ezra Speisshaendler, professor at Hebrew Union College and a former teacher of Rabbi Robert Seigel, conducted our High Holy Day services for Rosh Hashanah and Yom Kippur. Mrs. Speisshaendler accompanied him to Statesville for the Yom Kippur visit. We enjoyed meaningful and inspirational services.

We are delighted to share good news:
—MAZEL TOV to Dr. and Mrs. Fred Marks on the arrival of their third child, a son, David Jacob Marks (joining sister Marilyn and brother Aaron). Rabbi Seigel officiated at the bris with Dr. Edwin Fulghum, a colleague of Dr. Marks's, doing the circumcision. We welcome this new little baby into Klal Yisroel and our Statesville congregation.

This was an opportunity for our congregation to meet Mr. & Mrs. Frank Seigel of Charleston, S.C., parents of our rabbi, who were visiting in the area to share in the festivities connected with their daughter-in-law's unique Bat Mitzvah.
—MAZEL TOV --to another baby--granddaughter Elizabeth, who arrived in Detroit. The happy grandparents are our new members Manfred and Libby Katz. Congratulations.
—MAZEL TOV to Mark J. Katz, D.D.S., who grew up in our congregation. He announced the opening of his Charlotte downtown office for the practice of general dentistry. Mark is a son of our own Ben and Bea Katz. All our best wishes.

Making good progress and recuperating are Mrs. Clara Gordon, Mrs. Jerry Summerfield and Mrs. Faye Lester. Continued good wishes from all of us.

Happy Birthday to Dan Rodberg. Dan and Evelyn's sons Paul and Richard spent a week in Statesville coming from as far away as Sicily and Texas...and it was not even a "special" birthday. That proves Dan is special to his family as well as to all of us here. The Rodbergs are among our newer members.

Preparations for our Centennial will start right after the Holy Days. We will keep you posted and we hope that many of you will share in this historic event with us early next year.

Congratulations to Milton and Irene Steinberger, who recently celebrated their 50th wedding anniversary. Most of their married life was spent in Statesville, N.C. They have been active members of Congregation Emanuel and involved in all the milestone occasions of this Jewish community. Giving generously of their time and means to a miriad of philanthropic endeavors, both Jewish and general, the Steinbergers are held in highest esteem by the Jewish community and friends and neighbors.

Their wedding tock place in High Point, N.C. on July 19th, 1932, at B'nai Israel Synagogue with the late Rabbi E. B. Ershter of High Point officiating. The Steinbergers were the second couple being married in what was then a new "shul" in High Point.

Irene, a daughter of the late Harry and Annie Gordon of High Point, grew up in that community and attended city schools. Milton, a son of the late Herman and Jennie Steinberger of Atlanta, Ga., spent his boyhood days in Binghampton, N.Y. until his parents moved to Atlanta after his Bar Mitzvah. Milton Steinberger has a sister, Helen Pass, who resides in Inglewood, Ca.

The Steinbergers are the proud parents of two sons, who are both active in the family furniture business in Statesville. Norman Steinberger lives in Charlotte. Stanley and his wife Rona Yerlow Steinberger also live in Charlotte. The Steinbergers' six grandchildren are their happiness and joy.

Well known to most readers is Mrs. Steinberger's family: Her only sister, Mrs. Ben Chernoff, and several nieces and nephews live in High Point. In Statesville, the Steinbergers have five nephews and their families, sons of her late brother Louis Gordon.

Reminiscing about girlhood days and Jewish life over fifty years ago, Mrs. Steinberger recalls that the Gordon home on Linsay Street in High Point was a special meeting place for young folks. The Gordons were known for their hospitality in High Point and the surroundin communities and young people flocked to their home. Here in Statesville we can affirm that the Steinbergers and Gordons have continued the family tradition. Mazel Tov to Irene and Milton. May they be blessed with many more years of married life.

A hearty Mazel Tov to the—

Hy Silbermans, who welcomed their 4th grandchild, Rachel Sarah, daughter of Marcia nad Martin Silberman. Rachel joins her brother Aaron, 3.

Mazel tov to the Albert

Schneiders on the marriage of their daughter, Chiara Daneri.

Best wishes for a successful scholastic year go to the young people who represent us on various campuses:

–Louis Gordon-for his final year at the N.C. School of Science and Mathematics at Durham, N.C.

–Sammy Winthrop for his freshman year at the University of North Carolina at Chapel Hill.

–Wendy Gordon, who has transferred to Chapel Hill from the University of Georgia.

–Laurie Ram, who will be returning to the University of Georgia at Athens.

–Susan Gordon, who continues her studies at the University of Arizona.

We are proud of all these young scholars who bring so much joy to their Congregational family.

Ben and Bea Katz have attended the B'nai B'rith Institute of Judaism at Wildacres and gave us an enthusiastic report. Informative--inspiring--spiced with meaningful companionship.

L'Shanah Tovah to all our friends in the area from all of us here in Statesville. May you have a year of peace, good health and fulfillment.

CHARLOTTE COMMUNITY NEWS

Mecklenberg County Commissioners honored Nettie Smith by appointing her to serve for two years on the Domiciliary Home Community Advisory Committee. The committee has just had it first meeting and she was appointed Vice-Chairman.

Domiciliary homes include Family Care Homes, Homes for the Aged and Disabled, and Homes for Developmentally Disabled Adults. This program is within Nettie's own province, as she has always worked with older people in her nursing career, and in many areas.

The Jewish Community Center of Charlotte has published its Fall Bulletin. The season started with an evening of Tropical Entertainment in the form of a Luau. There was a specially catered Hawaiian dinner, live entertainment and dancing on Sunday, September 5. Reservations were required. Guests were invited to wear Polynesian attire.

The JCC announces its Adult Program for the fall, which includes opportunities for "Mind Enrichment." The following six-week courses are offered: ISRAEL: IN PURSUIT OF PEACE; THE JEWISH EXPERIENCE IN AMERICA: A LITERARY PERSPECTIVE (two six-week courses, I started Sept. 12, II starting Oct. 31); COMPUTERS.

In October and November the Charlotte Jewish community will sponsor three events; an exhibit, an institute, and a concert. "Celebration of Jewish Life in Georgia and the South" will be an exhibit of 100 historic photos on exhibit October 15 to November 12 at Temple Beth El. Collected and arranged by Dr. Louis Schmier of Valdosta State College. It captures the full sweep of more than 100 years of southern Jewish life from the peddlar to the politician, from the home to the business and synagogue. Dr. Schmier will act as scholar-in-residence to present the following programs for the community:

October 15, 8 PM, at Temple Beth El: "Chand of Ages, Cry of Cotton: An Intimate Glimpse of the Southern Jewish Religious Experience."

October 16, 10AM, at Temple Israel: "For Him They Would Do Anything: A Jewish Peddlar and His Black Customers."

October 16, 3 PM, Temple Beth El: "You Don't Have to Be Famous to Be Important", a workshop on gathering and preserving local history.

October 17, 10 AM, Temple Beth El: "Yes, Virginia, There Are Jews in the South", a lecture and guided tour of the exhibit.

ANNOUNCING A JOINT INSTITUTE OF ADULT JEWISH EDUCATION: 5 Thursday evenings, October 21, 18, November 4, 11, 18 at Temple Beth El (Future institutes will rotate facilities) Cost $10 per person for either 1 or 2 classes per evening.

COURSES--

7:45-8:45 PM

THE VOCABULARY OF JEWISH LIFE-Vol. I: David Brooks, Dir. Youth Activites, Temple Israel. A basic course in Jewish terms, practices and beliefs.

JEWISH THEOLOGY: Rabbi Richard Rocklin

THE SONGS WE SING: Cantor George Ackerman. Learning the most popular and frequently sung songs taught at Jewish camps, in Temple schools, etc.--songs like Hatikvah.

BASIC HEBREW: Arthur Tirsun, Education Dir. of Temple Israel. Reading Hebrew.

9:00-10:00 PM

THE VOCABULARY OF JEWISH LIFE-Vol. II: Rabbi Yossi Groner, Lubavitch of N.C. Aimed at the slightly advanced beginner who has some knowledge and lots of questions.

JEWISH THINKERS & DOERS OF OUR TIME: Rabbi Harold Krantzler.

BASIC YIDDISH- Level I: Sam Wallace-Words and phrases for daily use.

Level II: Abe Luski-Exploring the beauty of written and spoken Yiddish.
ISRAELI & JEWISH FOLK DANCES.

ROCKY MOUNT COMMUNITY NEWS

Anne Wendy Shrago recently graduated Magna Cum Laude with a Bachelor of Science degree from the University of North Carolina at Wilmington. She spent her senior year as an intern in Medical Technology at the New Hanover Memorial Hospital School of Medical Technology in Wilmington.

Miss Shrago maintained an "A" average during her years at UNC-W. She has taken the Registry Exam of the American Society of Clinical Pathologists given at Duke University Hospital.

Miss Shrago has accepted employment as a Medical Technologist with the Lewis Gayle Hospital of Salem, Va. Her parents are Bill and Florette Shrago at 805 Burton St., in Rocky Mount.

RALEIGH COMMUNITY NEWS

Congregation Sha'arei Israel of Raleigh was established as an Orthodox Synagogue three years ago. As a service to its members and the Raleigh Jewish Community, Sha'arei Israel became an Empire Poultry distributor and also distributes Noam Kosher Beef. A price list is available on request. Items are in stock in Raleigh and can be shipped by bus or common carrier. Service is open on Sundays from 10:30 to 12:00 or by special appointments. Sha'arei Israel's address is 7400 Falls of the Neuse Road, Raleigh 27609, Phone: 919-847-8986.

Editorial continued from page 2.

of our religion so we can know what changes should be made. If an ignorant man cannot be pious, then neither can a person ignorant of his religious heritage make wise changes."

Our Jewish young people sincerely care about their faith and their heritage. When we give them reasons for being Jewish, when we make our homes sanctuaries of love and emotional stability, when there is true pleasure in being and doing "things Jewish," when we identify our Jewishness with the Mitzvot we perform, the good that we do, the problems we solve, then Judaism becomes a close, functioning part of our lives and the lives of our children and those whom we influence. Our children will be a "light unto the Nations" to the extent that we help kindle the spark of Jewish values into their hearts.

Young people today are on a religious quest. They see religion as a total response to life, as something to value and understand. Our children and grandchildren must find their own significance in Judaism, not simply because the mother or father is Jewish, nor because of fears of anti-Semitism and intermarriage, but because together we have worked out a set of guidelines and values which can be applied to the business of life; a way of looking at life that encourages, sustains and motivates us to draw on our inmost talents and abilities and to actualize our rich potential!

Only if we, individually, decide and determine that there shall be a personal, living, vital Judaism, a personal Jewish expression in our own lives, then will our Jewish people survive!

If we make the dimensions of Judaism real to ourselves and our children, then the Prophet's dream will come true.

"Behold, the number of the children of Israel shall be as the sands of the sea, and I will make a covenant with them inevery generation. They shall be My people, and I shall be their God."

Will we accept the possibility of making such an agreement? In that decision lies the future of our faith; perhaps, even the destiny of our world.

---Lawrence Arthur Forman



CHARLOTTE LODGE
B'NAI B'RITH

The Charlotte lodge has a 105 year history of community service to the Charlotte area. In an effort to continue our community involvement the Lodge is selling fire extinguishers and smoke detectors. Just fill out the coupon at bottom of page and mail with your check. These units will be delivered to your home when order is accompanied by a check. The delivery of these units will be November 7th & 14th.

Any community that would like to take advantage of the prices that the Lodge is offering please contact Allan Silber, 7118 Summerlin Place, Matthews, N.C. 28105 or Phone 704/542/9935. We will be more than happy to make arrangements to deliver the units to one point in any of the surrounding communities.

November 20th will see the Second Annual Monte Carlo Evening, sponsored by Charlotte Lodge B'nai B'rith. This gala evening will be held at the Charlotte Jewish Community Center at 8:00 P.M. This year promises to be larger and more exciting than last year's evening. For the small sum of only $5.00 per person you will receive $100.00 in chips, all of the set-ups and snacks you can handle. The culmination of the evening will be an auction, featuring many unbelievable prizes.

The Charlotte Lodge is instituting something that in the immediate past history has never been done. In an effort for the Lodge to grow and maintain its high standards of community service, we are offering, to new members only, a chance to join and take part in the largest and oldest Jewish community service organization in the world. The plan is very simple; by splitting your dues over several months you will be able to participate in the Lodge activites immediately. The Lodge dues are $58.50 plus $16.50 for voluntary service fund. If you choose only to pay the $58.50 dues you simply give us a check for $15.00 and you will receive a reminder over the next three months for the balance. The additional $1.50 will be used to pay for the postage and printing of the invoices. If you choose to add the VSF of $16.50 for a total of $75.00 you will be billed $15.00 per month for four additional months after the initial payment of $15.00. We are very enthused about this offer and we hope that you will take advantage of this immediately. If there are any questions about anything pertaining to B'nai B'rith please feel free to call Allan Silber at 704/542/9935.

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MAX WEBER: AMERICAN MODERN opened at the Jewish Museum in New York City (1109 Fifth Avenue) October 5, 1982. It is the most comprehensive exhibition ever mounted of the pivotal American artist's work. The exhibit will continue through January 16, 1983. It spans the 56 year period between 1903 and 1959 and will comprise 150 paintings, sculptures, prints, and drawings, some of which have never been shown publicly.

Max Weber's work is, in microcosm, an exploration of some of the most progressive concerns of his generation. His friendships with Matisse and Rousseau as well as his position within the circle of famed photographer, Alfred Stieglitz, all helped place him in a unique position to contribute to and assimilate the ideas of the avant-garde in their earliest stages of development, and to create an artistic product distinctly his own. Weber was an innovator, one of the first American artists to bring such concepts as Cubism to the attention of his countrymen.

Following the showing at the Jewish Museum, Max Weber's exhibit will travel to three other museums across the United States: The Norton Gallery and School of Art, West Palm Beach, Florida; The McNay Art Institute, San Antonio, Texas; and the Joslyn Art Museum, Omaha, Nebraska. This exhibition has been made possible by grants from the National Endowment for the Arts, a Federal Agency; The Joe and Emily Lowe Foundation, Inc.; and the Texas Friends of The Jewish Museum.

Free guided tours are offered to individual visitors during Museum hours. Call 212-860-1889. You are urged to visit the Jewish Museum on your next visit to New York.

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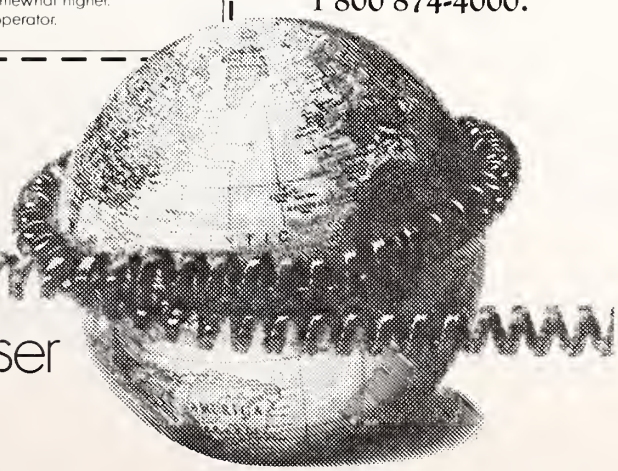
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	Economy	1.25	.76	6pm-7am
EUROPE	Standard	2.37	1.33	7am-1pm
	Discount	1.78	1.00	1pm-6pm
	Economy	1.42	.80	6pm-7am
PACIFIC	Standard	4.22	1.58	5pm-11pm
	Discount	3.17	1.19	10am-5pm
	Economy	2.53	.95	11pm-10am
CARIBBEAN/ATLANTIC	Standard	1.68	1.13	4pm-10pm
	Discount	1.26	.85	7am-4pm
	Economy	1.01	.68	10pm-7am
SOUTH AMERICA	Standard	2.77	1.18	7am-1pm
	Discount	2.08	.89	1pm-10pm
	Economy	1.66	.71	10pm-7am
NEAR EAST	Standard	3.68	1.33	8am-3pm
	Discount	2.76	1.00	9pm-8am
	Economy	2.21	.80	3pm-9pm
CENTRAL AMERICA	Standard	2.62	1.13	5pm-11pm
	Discount	1.97	.85	8am-5pm
	Economy	1.57	.68	11pm-8am
AFRICA	Standard	2.89	1.48	6am-12Noon
	Discount	2.17	1.11	12Noon-5pm
	Economy	1.73	.89	5pm-6am
INDIAN OCEAN	Standard	5.22	2.17	6pm-1am
	Discount	3.92	1.63	1am-11am
	Economy	3.13	1.30	11am-6pm

For countries that are not dialable, there's a 3-minute minimum and rates are somewhat higher.
Different rate schedules apply to Canada and Mexico. Check with your local operator.
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Sukkot I Have Known

by Rabbi Dr. David Geffen

Building your first sukkah in Jerusalem always has unique connotations to it. Eighteen years ago when my wife and I did it for the very first time, we realized that we were constructing a sukkah on that same soil which our ancestors had used for centuries. In the middle ages Jerusalem, according to one pilgrim, had its "little booths of thanksgiving" in the fall. Another resident of Jerusalem in the eighteenth century marveled at "the tabernacles constructed so hastily, because the authorities forbid, until the last moment, the erection of any new buildings, especially ones to be used for Jewish religious purposes." Thus when one raises a sukkah in the eternal city, the link with the generations is strongly forged.

In the Neve Granot quarter where Rita and I then lived, we chose a good spot, collected boards and fabric to use for the sukkah framework and the walls and went to work. With a feeling of joy, which is the special blessing of the holiday, we decorated our sukkah with paper chains and colorful streamers, hung fruit and vegetables from the ceiling and put up our ushpizin (visitor's) sign to welcome the seven special sukkot guests. We covered the top with branches and leaves, and then tried to decide what would be the motto for this, our first sukkah in Jerusalem.

Linking ourselves with the past we chose the verse from the Book of Nehemiah in which Ezra proclaims to the Jewish people in Jerusalem "Go forth unto the mount and fetch olive branches and branches of wild olives and myrtle branches and palm branches and branches of thick trees to make booths." What a thrilling moment it was for us, for through this verse we felt that we had reenacted the ancient call of Ezra 2500 years earlier.

LAWS CONCERNING THE SUKKAH

Through the years each generation of Jews has, in its own way, reemphasized the continuing relationship between the flimsy booth of the festival and the spirit of the Jewish people. Whereas most see the sukkah as a reminder of the forty years wandering in the desert, when the Jews had to live in temporary dwellings, there are others who view the sukkah as a thanksgiving booth to mark the conclusion of the harvest. In fact, when the Thanksgiving holiday was first observed in colonial America, a booth was constructed by the Pilgrims to mark the occasion, thereby literally following the Biblical description of the tabernacle celebration.

The rabbis of the Talmudic period discussed the sukkah in depth. A sukkah of more than 37 feet in height was declared to be invalid, though Rabbi Judah's minority opinion noted that even such a high structure was permissible. It was permitted to build one sukkah on top of another. However, only the upper one was legal for use. Furthermore, the sukkah had to be covered with enough branches or foliage so that the sukkah would have more shade than sun.

The most interesting sukkot in ancient times were those erected on the backs of camels and elephants. The Israeli army matches that today with the sukkot built on open army trucks. They are mobile, and similar to the ancient animal sukkot, can be sent to the most isolated bases where soldiers are stationed.

LIVING IN THE SUKKAH

The verse in Leviticus 23:42 commands us to "live in booths" during the week of the holiday. This has been literally interpreted by Jews through the ages to mean one must actually abide in the sukkah, to eat in it, study in it and even sleep in it. In the Israeli climate this living in the sukkah is possible because the first rains come after the holiday is over. In other countries, however, Sukkot can be a very wet and sometimes cold holiday to observe climatically.

One solution to this problem I recall very vividly in the Atlanta, Georgia, home of my grandfather, Rabbi Tobias Geffen of blessed memory. The roof of his sukkah room was on a pulley. During the year the sukkah was a storeroom, but during the week of the holiday, the roof was raised; the room decorated and fruit hung. We had all our meals there, and my grandfather studied and slept there. Since the rains often fell in Atlanta during Sukkot, it was my job ever to be on the alert. As soon as the drops started

lescending I had to race to he attic and carefully let the oof down until the rainstorm ıad stopped.

THE "JEWISH ANNEX"

Years later I became a suk-ah designer myself when I erved as an army chaplain n Fort Sill Oklahoma. There, he army required me to sub-nit a very detailed work or-ler for the "construction of my emporary Jewish annex," as t was defined in military jar-on. Since there were several ıundred men, women and hildren who would use the ukkah, including the post ommander, a two-star general vho each year was our honored uest, the detail of soldiers, all ıon-Jews, sent to erect the Jewish annex" were ordered o make sure that no expense vas spared. When the sukkah vas completed and decorated, he Fort Sill Jewish military ommunity thoroughly en-oyed it. That "Jewish annex" lso was an excellent tool o demonstrate to non-Jewish isitors, including many Indians, hat Jews still constructed their ncestral booths just as described n the Bible. Here a little Ameri-an army ingenuity and know-ıow were utilized.

THE SUKKAH OF PEACE

The sukkah is referred to uite frequently in our tra-litional sources, in the Bible nd the prayerbook, as a Suk-ah of Shalom. This year we ope that the Sukkah of Shalom vill spread over all the world o that there will come to be hat prophesy detailed in Zech-riah 14:16 "And it shall come o pass that every one that is eft of all the nations that came gainst Jerusalem shall go up rom year to year to worship he King, the Lord of Hosts, nd to keep the feast of taber-acles."

Above all . . . in Florida

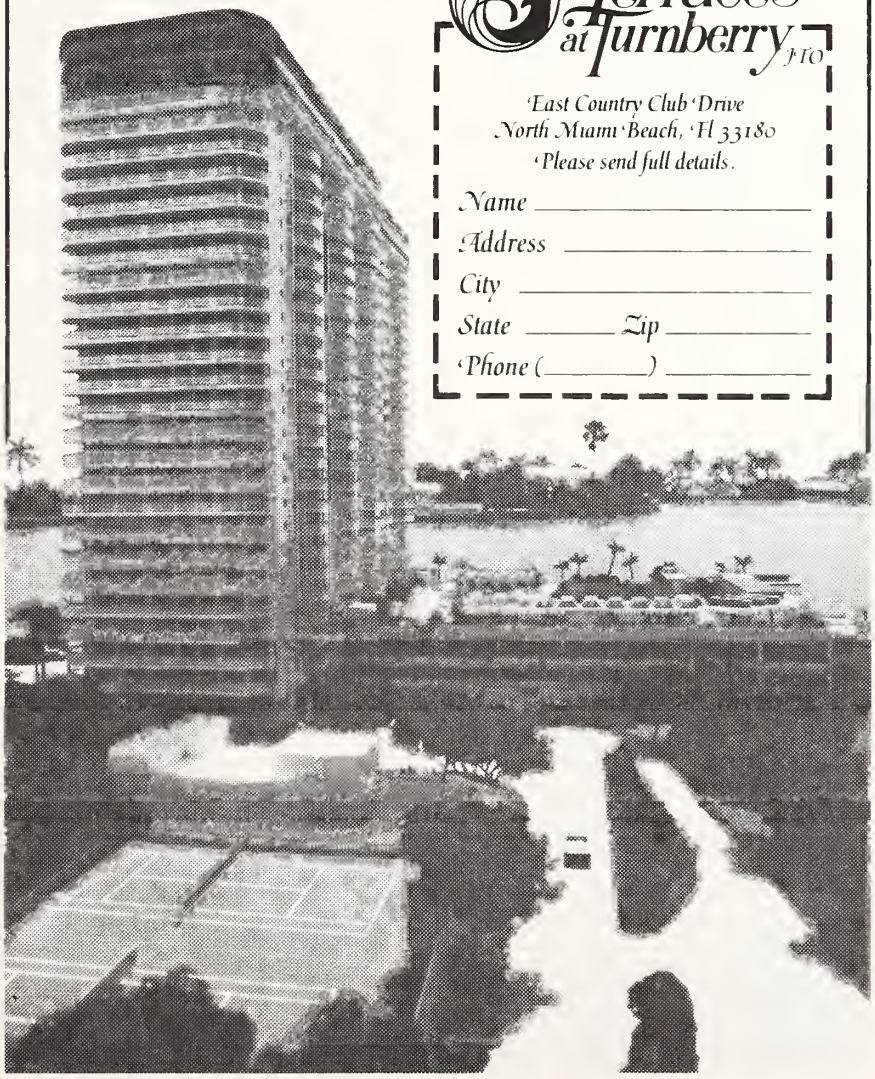
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Creation

by Jerome R. Dollard, O.S.B., Ph.D., Director of The Ecumenical Institute.
Wake Forest University, Department of Religion, Winston-Salem, North Carolina

(The following article is excerpted from ECUMENICOM, a publication of The Ecumenical Institute, a project in human understanding, jointly sponsored by Wake Forest University and Belmont Abbey College, with the permission of Father Dollard.)

The various activities of The Ecumenical Institute to promote ecumenism in pastoral, lay, academic areas, as well as the warm response to these programs are illustrative of a commitment to action. I remain convinced that one of the contributions good popular theology can make to people's lives is to deepen our capacity to perceive and respond to what God is doing in our lives, our churches, and our world. This year I would like to consider ecumenism in the light of some traditional major themes in scripture and theology such as creation.....

Recently I visited a home that was definitely well lived in. The refrigerator door served as an art gallery for the work of the youngest child. One of the pictures was of the earth, all in bright sunlight, surrounded by the words, "God created the world out of love, not out of nothing." It is so very difficult for us to grasp, retain and act on this simple insight into the very heart of reality. We have a way of making creation a past event. The Scriptures tell us the Spirit of God hovered over the chaos and brought from it beauty, freedom, order, and all that is good. God is presented as a craftsman who labours on his creation, really putting himself into it, so to speak. As creation continues to unfold God says of it, "It is good." Creation out of love; it is good and, more important, it continues. Perhaps the family members weren't even aware of it, but as the child drew the pictures, the paren s hung them, and others admired and praised them, they were participating in the ongoing creation of God. The simple human actions of drawing, hanging, praising, thanking are creative, for through them God continues "to put himself into it," the Spirit still hovers over the chaos and each day God says, "It is good."

It remains difficult for many of us to be aware of the ongoing creation of God and our participation in this creation. We balk at the notion we are good and that creation is good. It is as though we need an extraordinary event such as the birth of a child, a striking sunset, a space shuttle to startle us momentarily into awareness of the ongoing creation and its goodness. And, even then, unless we are the parents of the child, we tand to feel as though we are observers rather than participators. An observer may be impressed, but a participator experiences joy and awe. We are given the gift to be not simply observers but participators in creation. An observer is not responsible for what he or she observes, a participator is responsible. It is possible to observe a ball game, a ballet, the play of a child, a storm in the mountains and be impressed at the level of skill, grace, and power, but remain unmoved. It is also possible to be present at any of the above in such a way that one is caught up by and participates in the event, one changes through it and even contributes to it. Anyone who has done any speaking knows the difference a participatory audience makes and that they are in some way responsible for the success of a good presentation. We are invited to participate in creation directly: drawing, dancing, exercise, making love, raising families, becoming good computer operators, sales persons, or administrators. We can, in short, become responsible and share in the joy of creation in our work, play, and prayer.

I suspect in our century and culture one of the chief blocks to participation in creation is possessiveness. Participation and possessiveness are antithetical to each other, and most of us are somewhere in between these two extremes regarding things, experiences, people, and God. A friend of mine took up jogging some years ago with nothing more than a good pair of shoes and some old clothes and his wristwatch. As he was out there every day he noticed other joggers who had snazzy jogging suits and stop watches. As the desire for a suit and watch grew stronger, even though he knew intellectually they would add

thing to his enjoyment of gging, the want became a ed and his actual enjoyment running became less and s. He decided to put some ney aside to buy the suit d watch. He read ads in the per and finally went down a mall to buy them. As he s going into the store he ticed they even had jogging ts for nine year olds, and e humor of the situation uck him, "Why does a nine ar old need a suit to do what e year olds do most naturally?

at is, to run regardless of at they are wearing." And he laughed and walked out the store a little more free, th a small victory for par- ipation over possessiveness. a subtle way the desire ich was becoming a need nost robbed him of the joy had found. When our "things" gin to possess us we are de- ved of the joy of participa- n.

Certainly husband and wife ong to each other in a special y with a unique love. They ticipate in the creation of h other's lives and of others' es. Neither they nor anyone e has a right to do anything ich would endanger or des- y their unique and exclu- e relationship with each er. The two do become e and continue to grow in t newness of unity while naining themselves. The going creation of a marriage heir unique joy and responsi- ity, but by its very nature s not theirs alone. Others, , are responsible for the rding and nurturing of It is a fact that some mar- ges never were marriages yet others fail. Still one ng which can ruin a marriage when a spirit of possessive- s gradually replaces a spirit participatory love. The st obvious expression is a jealousy which seeks to possess all of another's time, freedom and affection. Possessiveness can be more subtle, such as an envy of the other's abilities or achievements: a lust which reduces the other to an "it" to fill sexual needs; a greed for possessions or prestige or goals which make the other a means of their acquisitions: a pride which leads to splendid isolation and denies mutuality of need. Possessiveness renders participation in creation impossible.

In our time God seems to be creating something new out of love through the ecumenical movement. Individuals and churches can choose to be observers, saying, "It's interesting." Participation means a struggle to let go of the spirit of possessiveness in its various guises, such as: "We have (possess) the truth and so..." "It will never work..." "They are good people but..." Closing off the possibilites of God regarding people and situations is a denial of ongoing creation, a denial that the Spirit continues to hover over the chaos of our lives, our churches, our world, a denial that God continues to say of creation, "It is good!"

Creation, whether it is making a marriage, putting together a business deal, teaching a class, preparing a meal, learning a skill or hobby, means the discipline of "putting ourselves into it." It means taking risks with an unknown future, being responsible while not being fully in control of all aspects, dimensions, and others involved in the task, for the marriage may fail, the deal fall through, the class flop, the cake fall. The creative person knows he can plan but not guarantee the results. And, if we are to believe the scriptures, creation didn't go quite the way God had in mind, either. Yet the creative person knows at another level the marriage may be more than he expected, the deal turn out better than he planned, the class might take off, the meal turn out to be a memorable masterpiece. We cannot create out of nothing, but like God we can create out of love; as we choose to be participators rather than observers of our lives, our churches, our world, we become more and more capable of saying, "It is good."

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Survival: "The Early Years"

Part Seven in the Autobiography of
DAVID SAMUEL SPEIZMAN

Transcribed from the original phonetic manuscript by Charles Coplan and Dorothy (Speizman) Coplan.

Finally, after I had worked for 3½ years I finished my term as a lanyan. I had to stay an extra year because I had run away. Then I started working for Mendel by the season, which was 6 months. The first season I received board and 20 rubles. The next season I got board and 30 rubles. Then I became a piece worker. By that time I was a full fledged weaver and Mendel Hibnick's right hand man, and put together and wove the most complicated of patterns. After I had worked about a year as a piece worker I said to him, "What is the matter. I work all the time and yet I have no money? I cannot buy a suit of clothes, a shirt, or boots, because I am always busy putting things together and have no time to do any piecework." I said, "Reb Mendel, do you want me to cut your boots again?" That is when he found out I cut the boots. "Oh," he said. "The Super was right. You did it." I answered "You got just what was coming to you. You took away our money so I fixed you. Now, unless I get some money I'm going to quit." He did not want to let me go so we agreed on 5 rubles a week. However, by that time, I had my passport in my possession.

Every Saturday a group of boys would get together and talk, and one Saturday one of them asked me why I didn't go down to another place to work where they needed a man and I could make more money. I made up my mind. I didn't go back to Mendel Hibnick's again, even to this day.

The next morning was the first day of the month, which was known as Rosh Chodesh and I went into the small "Shule" to daven. As I said before, I had a very fine voice, and that particular day a prayer named Hallel is chanted, and I was in full voice that morning. I noticed an old man paying particular attention to me. His name was Reb Gershan Drop--to this day I do not know whether his name was really Drop, or whether that was a nickname.

After services, he came to me and asked me if I needed a job, and I told him I did so right there and then I went to work with him in his little factory which was a block away from Mendel Hibnick's, and when we got to the house I had breakfast. As a rule, breakfast consisted only of tea or coffee supplied by the employer, and the rest of the menu--herring, bagel, or whatever you wanted was supplied by the employee, but he figured that if I worked only one hour he would get back the money breakfast cost him.

My first job was to hand weave a complicated pattern of men's wool suiting. It was a good job.

Reb Gershan had a daughter named Pearl who later became Mrs. Harry Wolfe of Patterson, New Jersey. The first night I came there this daughter was very ill. The family had already called the most prominent doctor in Lodz. He had one very outstanding characteristic. He had red hair, he wore red suits, red boots, his bag was red, and he had a driver who had red hair, wore red livery, used a red whip and drove a reddish brown horse that pulled a red buggy. He was called the Red Doctor. When he arrived he said he would do all he could as a doctor, and that we would have to do our part and pray. We immediately formed a minyan,and said the prayers for forgiveness of sins all night. Reb Gershen conducted the service. We worked all day and then stayed up all night praying, and as they say in America, "business is business," so as usual we said our morning prayers and went back to work. After staying awake 36 hours straight we could not get up at the usual hour of 5 a.m. the next morning. Reb Gershan did not yell to wake us in the morning--he merely took a pot of cold water and poured it directly on our feet, as we were sleeping on the floor, on the cloth which we had already woven.

I worked for Reb Gershan as long as he had work for me to do. Business was very slack in Lodz.

No jobs were to be had. It got so I had no money to eat on so I put my hands in my pockets to find out if I had any bread crumbs in them. I found some crumbs in my pockets and went to a nearby well to drink. That was my meal. I slept with friends as I had no money for a room. It was then four weeks before Passover and the bakeries started baking the matzos, (unleavened bread) so I went to see if I could get a job as a helper, for which they paid ½ ruble a day and tea with sugar three times a day. Since ritual prohibits the saying of a prayer over matzos before Passover, we used to eat the imperfect ones since they could not be called matzos and we would say the prayer for bread over them. This work lasted for four weeks. Then it was time to go home to Jevitsa for Passover. I had 12 rubles and I was king pin. I bought a new paper collar and a string tie and went home, but not under the seats this time.

TO BE CONTINUED NEXT MONTH

For the Record

/ Norman Olshansky
egional Director
nti-Defamation League of
'nai B'rith

I had occasion recently
) be with Congressman Ben-
min Rosenthal of New York.
he occasion was a meeting
' ADL leadership from
ound the country. The sub-
ct was Arab investments,
oldings and economic in-
uence in the United States.
he Anti-Defamation League
as gone on record as support-
g legislation which would
al with this concern. Con-
essman Rosenthal will be
troducing such legislation
on.

Our concern is that invest-
ents and holdings by foreign
overnments and agents could
se a threat to the integrity
' the American political pro-
ss and to the independence
' the United States in our
rmulation of domestic and
reign policy. Congressman
osenthal supports that con-
rn and has indicated that if
rab governments were to with-
aw 50 to 100 billion dollars
' their holdings, American
arkets would be in danger
' financial destabilization.
he American dollar could
ffer badly and petro dollar investments could syphon off millions of dollars of American tax revenues because their profits are "repatriated overseas."

Since 1974, Arab members of the OPEC oil cartel, primarily Saudi Arabia, Kuwait and the United Arab Emirates, have amassed an estimated three hundred and fifty billion dollars or more in surplus petro dollar earnings and have deployed an estimated three hundred billion dollars or more in investments and holdings around the world. The investments and holdings in the United States of these Arab OPEC governments, their agents and agencies, have been estimated at anywhere from 70 billion to as much as 200 billion dollars. Detailed accounting of Arab government investments and holdings in the United States have been withheld from the American people and denied to their elected representatives due to preferential treatment, secrecy and anonymity demanded by Arab governments and granted to them in 1974 by the U.S. Treasury Department. As a result, the Treasury Department has refused to disclose, on a country-by-country basis, precise figures concerning the investments and holdings of these countries, even though such statistics are publicly available for every other country in the world. It is our feeling that this policy interferes with the right of American people to know what is going on. It also has frustrated the efforts of congressional investigators to obtain information necessary for the proper performance of their legislative duties.

The matter is further complicated due to the fact that former officials of the American

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government have registered as agents of Arab governments while others, after leaving the U.S. public service, have formed close business association with Arab companies, or with American companies holding large contracts with Arab governments. There are even certain U.S. banks which manage, on a confidential basis, investment portfolios for Arab governments and agencies they control and often act on their behalf. Some Arab governments such as Kuwait have been identified as owning more than a million shares of common stock in a number of leading American corporations. Some of them are involved in industries essential to the national security of the United States. In recent years Arab governments or their agents have purchased substantial or controlling interest in a number of American corporations, banks and other enterprises, including American farm land and real estate. Recent disclosures have indicated that many of those holdings are in our own region.

In support of Congressman Rosenthal's legislation, the ADL has called on Congress to adopt laws which would end the preferential treatment, secrecy and confidentiality accorded to Saudi Arabia, Kuwait and the United Arab Emirates by requiring country-by-country disclosure and publication of their portfolio investments and holdings in the U.S., as is the case with all other foreign governments. Such laws should also strengthen the present disclosure requirements governing foreign investments in U.S. corporations and establish adequate and proper machinery for closer monitoring and more precise collection of information concerning foreign portfolio investments in the United States. These laws would strengthen and expand present prohibitions and restrictions on foreign ownership in areas essential to the national defense and government act of 1978 "so as to impose tighter restrictions on the readiness with which former officials of the U.S. government sell their influence, experience and expertise to foreign governments."

We agree with Congressman Rosenthal...there ought to be a law.

ADE'S LAW: "Anybody can win, unless there happens to be a second entry."

——George Ade

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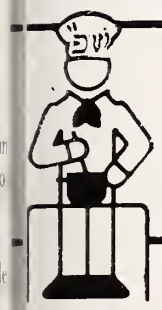
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Tradition in the Kitchen

Sarah M. Mendlovitz, Ph.D.

The fall holidays come
y this year (prompting
to aks if there is any such
ng as Jewish holidays coming
n time"?) Cooking becomes
blematic when the first days
he Yomim Toven are also
bbas. One may cook on a
idays for the sabbath but
vice versa: therefore, dinner
Succos and Simchat Torah
ds to be done either before
bbas begins or very quickly
r it ends. Most traditional
nes do not lend themselves
quick cooking, shabbas
ends relatively late and
whole enterprise requires
od bit of planning if it
ot to get overwhelming.
tunately, there are recipes
t improve with standing
that also include traditional
ey, apples and carrots to
bolize the hope for a sweet
r, a properous year ahead.
following chicken and
ot dish (adapted from THE
ST OF JEWISH COOKING,
Dial Press, N.Y., 1974) is
such recipe as are carrot
raisin salad and a rich,
st apple ckae.

AZED CHICKEN & CARROTS

s. chicken parts or two
kens cut in eighths
p brown sugar
ps orange juice
blespoons grated orange
l
blespoons dry mustard
easpoon allspice
her salt
pped parsley
. smallish carrots, sliced thin and steamed until tender. Canned mandarin orange sections, well drained.

Preheat oven to 350. Arrange chicken skin side up (or remove skin to save calories) in an oven-to-table baking dish. Combine sugar, orange juice and rind, mustard, salt to taste in a saucepan and simmer until slightly thickened. Pour over chicken and bake uncovered for 1 hour basting every 15 minutes. Before last basting, arrange carrot slices around chicken in sauce and baste along with chicken. Cool and refrigerate until needed. Reheat at 350(or in microwave oven) until sauce is bubbly and chicken is heated through. Garnish with chopped parsley and orange sections and serve.

The original recipe calls for canned Belgian carrots which are equally good but many families hold to the tradition of serving carrot rounds at Rosh Hashanah--carrots for sweetness, rounds because they resemble coins adds up to a year sweet in the coin of the realm or prosperity. It should only be true for us all!

CARROT & RAISIN SALAD

Another recipe that improves with age although serving it with the above would really be de trop.

1 lb. carrots, grated coarsely
1 cup raisins
salt to taste
about ½ cup mayonnaise
1 tablespoon frozen orange juice concentrate

Mix mayonnaise with orange juice (you can add a little honey if it seems too tart), then mix with carrots and raisins. Add salt if you think it is needed. Store tightly covered in refrigerator for up to a week.

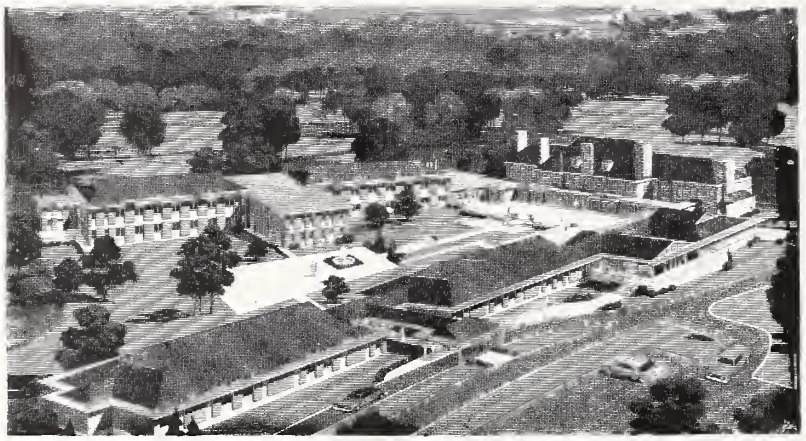
APPLE CAKE

5 or 6 tart apples pared, cored and either sliced or cut into chunks (Granny Smith, Winesap or Rome apples are best)
2 tsp cinnamon
6 tablespoons sugar
1 cup cooking oil
4 eggs
¼ cup orange juice
3 tsp baking powder
2½ tsp vanilla
1 tsp salt

Prepare apples and sprinkle with cinnamon mixed with sugar. Combine all other ingredients in order given and beat until smooth. Grease and flour a large Bundt or Angel cake pan and pour in half the batter. Arrange half the apples over the batter and pour in second half. Top with the rest of the apples arranged evenly on surface. Bake in preheated 350 oven for 1½ hours or until cake is golden brown. Turn out of pan carefully and let cool on rack. Wrap well in Saran and it will stay fresh for several days.

AIRPLANE LAW: "When the plane you are on is late, the plane you want to transfer to is on time."

BLUMENTHAL JEWISH HOME FOR THE AGED, INC



(North Carolina Jewish Home)

Clemmons, North Carolina

Co-Sponsored by
NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
and
NORTH CAROLINA
ASSOCIATION
OF JEWISH MEN

OCTOBER—NOVEMBER, 1982

MEMBERSHIP CAMPAIGN

by Al. A. Mendlovitz, Exec. Director

The Home has grown and flourished for seventeen years. The founding fathers never could have realized the sense of excitement and the dynamic growth that the Home has experienced during this time.

Who would have dreamed seventeen years ago that our annual operating budget would be almost $3 million? Who could have dreamed that we would have a staff of over 160 employees, or that we would be running a full capacity of almost 130 Residents on an average day?

The Home was begun by visionaries who had faith in the future growth of the Home. It is our legacy to receive and pass on to those who come after us.



Al. A. Mendlovitz

Many have contributed and continue to support the Home in many different ways, financially, as representatives to the overall community, and as volunteers.

Once a year, we ask that you identify with the Home by becoming a Member. For as little as $25.00, you can show your support of the Home by becoming one of its members.

Your membership dues, a
with those of many others,
elderly persons who cannot a
the full cost of their care to li
the Home. The persons comi
us now have more physical
emotional needs than in pre
years, requiring additional st
meet these needs. At times, it s
inflation gallops faster than w
implement cost controls that
us to continue the same high q
of care and service that has
us a leader among the nu
homes of North Carolina.

With your support, the Hom
continue to grow and flourish
urge those of you who have
Members for many years to de
strate your loyalty and conti

est in our programs, by
nptly responding with a check
new your annual membership,
becoming a Life Member. You
increase your support of the
e by encouraging your spouse,
ative or a neighbor to become a
ber for the first time.
each annual member were to
urage one other person so that
lome's Annual Membership role
led, we could accept two more
ons on Medicaid and cover the
it incurred. With more of our
ly coming in need of Medicaid,
s of vital concern.
ease fill in the coupon below
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day. Those we serve today, and
e we will be able to serve in the
e, will benefit because of your
ight and generosity!

zheimer's Workshop Smashing Success!

rraine Hiatt, nationally known
ultant on aging and the effects
e environment on older people,
Lisa Gwyther, member of the
e Center on Aging faculty, were
eatured speakers at a one-day
shop sponsored by the Blumen-
ewish Home in September. The
shop, "Dealing with Mentally
ired Residents: Practical Ap-
ches to Long-Term Care,"
cted over 200 participants from
ss the state, including a number
amily members as well as
essional staff people.
. Hiatt, who is completing her
. in Environmental Psychology



Lorraine Hiatt

at City University of New York, was formerly Director of the Ebenezer Center on Aging and Human Development in Minneapolis, Minn. She has been involved in extensive research in the field of gerontology, and is a well-known consultant, writer and lecturer on environmental design as a tool for compensating for age-related changes.

Ms. Gwyther, ACSW, is Coordinator of Continuing Education for the Duke Center for Aging. She is responsible for establishing local Alzheimer's Disease Family Support groups throughout the state, and is coordinating the newly-formed Forsyth Chapter Alzheimer's Disease family support group.

The workshop targeted ways of responding to and coping with mental impairment through the environment, through programming, and through the senses. Evaluations of the day-long session indicated the timeliness and helpfulness of the event.

The Home will continue its role as educator and resource by facilitating the organization of Forsyth County's Alzheimer's Disease and Related Disorders family support group, and by offering other programs to help teach people to care for mentally impaired older adults.

BLUMENTHAL JEWISH HOME
(North Carolina Jewish Home)

7870 Fair Oaks Drive • P. O. Box 38 • Clemmons, North Carolina 27012 • 919/766-6401

A NON-PROFIT COMMUNITY SUPPORTED AGENCY

ANNUAL MEMBERSHIP APPLICATION

I would like to show my support of the Blumenthal Jewish Home and its service to the elderly by becoming a member of the Home.

Individual	$ 25.00	☐
Family	$ 35.00	☐
Patron	$ 50.00	☐
Founder	$100.00	☐

Renewal ☐ Amt. _____

Name (please print)

Street

City State Zip Code

Membership dues are paid annually

Please attach payment with this application.

We express great appreciation to the following friends of the Home who made donations during the month of August, 1982.

BUILDING FUND

Morton Handler
Estate of Maurice Neiman

ENDOWMENT FUND

Phillip Datnoff
Mrs. W. Moritz
Miriam Valenstein

To BJH Membership

The Nominating Committee is pleased to present the following slate of candidates to serve as members of the Board of Governors of the Home for full three-year terms:

Mr. Herman Blumenthal
Mrs. Morris Brenner
Dr. David Citron
Mr. Mel Ellsweig
Mr. D. G. Horvitz
Mr. Jerome Madans
Mrs. Morris Sosnik
Miss Marian Sosnik
Mr. David Zendels
Cyril Jacobs, Chairman
Morris Speizman
Seymour Levin

A GIFT FOR LIFE

So often when we think of gift-giving we are in a quandry as to what to give that is meaningful and of lasting value.

Why not consider a Life Membership to the Home as a gift for a loved one? A Life Membership may be given all at once, or spread out over four years in equal payments of $250.

A Gift For Life. Why Not?

BLUMENTHAL JEWISH HOME
(North Carolina Jewish Home)

GIFT FOR LIFE — LIFE MEMBERSHIP APPLICATION

I am pleased to pledge $1000 so that someone I care for may become a LIFE MEMBEI of the Blumenthal Jewish Home for the Aged, Inc. I understand that by becoming a LIFI MEMBER, the **beneficiary** of this GIFT FOR LIFE, will be accorded full membershi privileges without further payment of annual dues.

Enclosed is my check for: ☐ $1,000 (Payment in full)

☐ Other _____ (Minimum annual payment $25C

NAME _____
(Please Print)

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Make checks payable to the Blumenthal Jewish Home for the Aged, Inc., P.O. Box 38, Clemmons, NC 2701

From: _____

Renewal ☐ Amt. _____ Date _____

BLUMENTHAL JEWISH HOME
(North Carolina Jewish Home)

LIFE MEMBERSHIP APPLICATION

I am pleased to pledge $1,000 to become a LIFE MEMBER of the Blumenthal Jewis Home for the Aged, Inc. I understand that by becoming a LIFE MEMBER, I will l accorded full membership privileges without further payment of annual dues.

Enclosed is my check for. ☐ $1,000 (Payment in full)

☐ Other _____ (Minimum annual payment $25C

NAME _____
(Please Print)

ADDRESS _____

CITY _____ STATE _____ ZIP _____

DATE _____ SIGNATURE _____

Make checks payable to the Blumenthal Jewish Home for the Aged, Inc., P.C Box 38, Clemmons, NC 27012.

HAPPY ANNIVERSARY

These employees celebrate their October employment anniversaries:

1 YEAR
Janet Case, Recreation Therapist
Nina McBride, Nursing Asst., B-2
Brenda McClamrock Laundry
Amy Minton, LPN, B-2
Karen Neeley, Housekeeping
Eva Strickland, Nursing Asst., B-1

2 YEARS
Lindy Roach, RN, B-2

3 YEARS
Lorraine Hetrick, RN, B-2

4 YEARS
Margaret Reid, Nursing Asst., B-2
Trudy Speer, Nursing Asst., B-2

6 YEARS
Maxine Newman, Dietary

13 YEARS
Lorena Durham, LPN, A Wing



"The Ageless Wonders," from Lynchburg, Va. entertained residents during a recent tour.



Exhibition dancers, Bruce an Patricia Kardon performed fo Brenner Series.

Back to School — The Fall Semester at BJH

The fall semester is a busy and ful one at the Blumenthal Jewish me. A number of special urses and events are offered s term, and resident enrollment at a peak!



gie Smith, beginning her class ooking & Nutrition.

ooking and Nutrition, taught Margie Smith through Forsyth hnical Institute, meets each nday morning. Approximately esidents attend the class in auditorium, and learn about elements of nutrition and diet. y also cook recipes that monstrate the day's lecture. instance, during the class on teins, residents fixed "Chili n and Cornbread Pie," which described as "delicious."

ontemporary Issues, taught Don Cruz and sponsored by syth Technical Institute, ts twice weekly. Over 20 dents come to class to discuss ent events and the meaning ems in the news.



Don Cruz teaches Contemporary Issues.



Flower Arranging, with Pearl Dukes.

"Flower Arranging," which is a new course this semester, is taught through Forsyth Technical Institute by Pearl Dukes. She brings an assortment of live and dry flowers to the Home each week, and residents work with these items as well as with blossoms from the Home's extensive gardens, to design beautiful arrangements for their rooms and for the Home's gathering places. Sharon Roever, Recreation Therapist and co-ordinator of the classes through Forsyth Technical Institute, spoke of the superior teachers and their ability to share enthusiasm for their topics with the residents. Residents, on the other hand, are enthusiastic about their teachers and the subjects they bring to the Home.

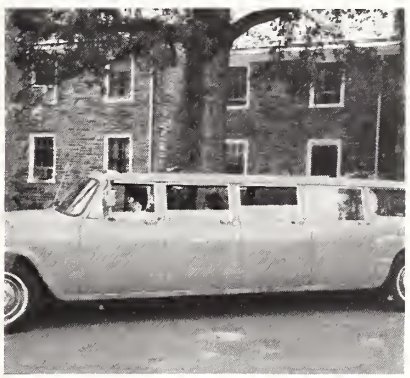
HAPPY BIRTHDAY

May your name be inscribed in the Book of Life with Health and Happiness:

Mary Chizik
Gertrude Eisenberg
Molly Feldman
Evelyn Handler
Stephanie Holub
Fannie Krusch
Ann Lentz
Rose Lichtenfels
Jennie Raben
Elsie Robertson
Zeno Sink
Lillian Sutton
Nettie Task
Evelyn Yarborough

Also a part of the Continuing Education Program at BJH, 12 residents participate in an Art and Painting program at the Reynolda House in Winston-Salem weekly. Each Wednesday afternoon they go to Reynolda House to study the extensive collection of oils and paintings, which is considered to be one of the finest of American art in the area. After surveying the art, they spend the rest of the 2 hours painting whatever they like, with teachers available to help with any technical problems.

Since so many residents are enjoying this fall's continuing education classes, we plan to offer another full program of courses in the spring. Learning, and the enjoyment of learning, go on at every age!



On the road to Reynolda House

WELCOME

May you enjoy a long, happy and healthy life:

John Eugene Eros,
Miami Beach, Florida
James Francis Day,
Winston-Salem, NC
Roy Pickel, Clemmons, NC
Sudie Stafford,
Winston-Salem, NC
Harvey John Carter,
Winston-Salem, NC

IN MEMORY

We mourn the loss of Virginia Ingram, Helen Galloway and Judith Wainer. May their cherished memories bring comfort to their loved ones.

In Memory of Judith Wainer

On August 26, 1982 Judith Wainer died at Forsyth Memorial Hospital. She was a longtime resident of the Blumenthal Jewish Home. Judith was about as physically handicapped as a person can be and still stay alive. She was paralyzed from the waist down, could move her head a little to either side and had moderate control of her hands and arms. It was painful to watch her intensive efforts toward self-feeding or handling the telephone. She did not allow her visitor to help as long as there was a possibility for her to do it herself.

Before Judith was stricken, she lived a normal, active life, held responsible positions in business and later conducted her own business. She had a house of her own and was in good contact with her family and many friends. We had met as residents in the Blumenthal Jewish Home more than three years ago and had become good friends.

A few times at first and more frequently later I got a glance at Judith's deep unhappiness and despair. When the last of her three brothers died — they all were younger than she was — she cried: "What have I done to deserve this?" or "Why him? Why not me?" Once I saw her alone in our chapel praying. She never lost her religious faith, nor did she become bitter. Her ethical judgments were simple and clear.

Early in our acquaintance Judith told me of her conscious effort to be cheerful in order to keep her friends and make new ones. She did not want to burden anybody with her grief and gloom. She was almost always ready to share happy memories. In my experience during a long life and many contacts with people, Judith's way of reacting to attempts to cheer her up was unique.

I could talk about a variety of subject matter, happenings in the Home or during outings, funny little episodes from my life or that of my friends; frequently I told her selected passages from my readings. Undoubtedly she knew that I was trying to distract her, and she cooperated and responded with great eagerness. Very soon she made her own contributions to our conversation. She did not need to use any mood-changing drugs; all she needed was her determination and a little help from a friend.

Judith took a lively interest in current events, politics, and there was hardly a day that she did not talk about Israel's conflicts. She liked debates and enjoyed differences of opinions, and she expressed her own opinion straight and clear.

In one area she was touchy: She did not want to hear gossip about misbehavior of other residents. She claimed that there always is another side to each such story, and that nobody knows just how the other person feels. She allowed me to contradict the last part of her statement without being annoyed. I was always impressed by her strong identification with the other residents and her loyalty to them.

Judith's death, according to feelings, does not call for mourn She longed for and deser freedom from long suffering. her faith, her courage and strug and her warm feelings for ot should continue to live in memory.

Anni W. Frankl

17th ANNUAL MEETING WEEKEND
AT
BLUMENTHAL JEWISH HOME

GALA WEEKEND

Saturday Night — November 20th
Elegant Presidential Reception
Music — Refreshments

Sunday — November 21st
Brunch
Business Meeting
Annual Cadillac Raffle

RECOGNITION — AWARDS — ELECTIONS

MARK YOUR CALENDAR

Details To Be Announced

Make Reservations At The
Clemmons Ramada Inn Now
919-766-9121

SUKKOT HOLIDAY SERVICE SCHEDUL

Friday, October 1
Erev Sukkot — 6:30 pm

Saturday, October 2
First Day of Sukkot — 9:30 a

Sunday, October 3
Second of Sukkot — 9:30 a

October 4-7
Chol Hamoed

Friday, Oct. 8
Hoshanoh Rabbah — 9:30 a

Saturday, October 9
Shemini Atzeret — 9:30 am

Saturday, October 9
Yizkor — 10:15 am

Sunday, October 10
Simchat Torah — 9:30 am

The Meaning of Sukkot

by Samuel Jacobson, Religious Consultant

he Sukkot Holiday (Harvest tival), the first of the Shalos galim (The Three Pilgrimage tivals to Jerusalem — Sukkot, ach and Shavuot) begins on the n day of the Hebrew month of hri and lasts 9 days in the spora, 8 days in Israel. It is the y Holiday called Zman Simcha- u (The Season of Rejoicing).

n Leviticus XXIII, 34: "The ighty commanded the children srael on the 15th day of the 7th nth (Tishri) is the Feast of ernacles for seven days unto the d." And in verse 42 He ordered: shall dwell in booths (Sukkot) en days." The reason for dwelling ooths is given in Verse 43: "That r generations may know that I de the children of Israel to dwell ooths, when I brought them out he land of Egypt." Thus the elling in the booths is a token of itude for God's protection of the elites from the storms and gers that beset them during the ears journey in the wilderness. re is another Divine Command cerning this Festival (Lev. XXIII, ses 39-40) "Howbeit on the 15th of the seventh month when ye e gathered in the fruits of the d, ye shall keep the feast of the d seven days. And ye shall take he first day the fruit of goodly s, branches of the palm trees boughs of thick trees and ows of the brook, and ye rejoice ore the Lord your God seven s."

n the eighth day of Sukkot, mini Atzeres (Eighth Day of emn Assembly) is celebrated in pliance with Divine Command mbers XXIX, 35): "On the th Day ye shall have a solemn mbly, ye shall do no manner of ile work." This festival is mnized by a prayer for Geshem (Rain) beseeching the Almighty, to give abundant rain in the land of Israel during the rainy season so that the Israelites may accumulate sufficient water in their reservoirs to last them the summer months.

This festive season concludes with Simchat Torah (the Rejoicing With the Law) when the reading of the last chapters of the Torah with the portion of V'zot Habrachah (This is the Blessing) and immediately we begin anew with the reading of Genesis symbolizing the nation's eternity due to the study of Law and its spiritual strength and guidance. Thus through the completion of the annual reading of the Law of Torah we are celebrating the material harvest of Israel and at the same time celebrating the spiritual harvest of Torah.

The Sukkoh (booth), a temporary dwelling place commemorating the Exodus from Egypt, should be started immediately after Yom Kippur (The Day of Atonement); so as to proceed directly from Mitzvoh (good deed) and fulfillment of The Law to the Mitzvoh of Sukkot. The Sukkoh is decorated with fruit, vegetables and branches; it is traditionally used as a dweling to eat, drink, study, sleep and for amusement. Enough covering should be placed on the roof in such a fashion as to make it more shady than sunny while leaving open spaces in the roof so that the stars may be visible overhead.

The last day of Sukkoh is called Simchat Torah (Rejoicing with the Law). During the holiday service the scrolls of the Toros are taken out of the Ark and distributed to the congregants as certain verses implor- ing the prayer, "Save now I beseech thee Oh Lord, Oh Lord I beseech you, send us prosperity now." And the Lulav is waved repeatedly, signifying the nation's prayer for rain as they march around the Bimah (The Alter) seven times. This ceremony is called Hakofot (The Processional Ceremony of the Carrying of the Torahs). On this day the Torah is lovingly surrounded traditionally with dancing while children carry flags garnished with apples at the end of the sticks symbolizing the fruits that are gathered in for the holiday season.

CALENDAR FOR OCTOBER

OCTOBER 1
Outreach Movie, 10:00 am in the Living Room
Evening meal served in the Succah, 5:15 pm

OCTOBER 5
Senior Citizens Day at the Dixie Classic Fair. Leave the Home at 9:30 am

OCTOBER 8
Services, Hoshanoh Rabbah, 9:30 am in the Synagogue
Shemini Atzeret, 9:30 am in the Living Room
Yizkor, 10:15 am in the Living Room

OCTOBER 10
Simchat Torah, 9:30 in the Synagogue

OCTOBER 12
Clemmons Senior Citizen Lunch. Leave the Home at 9:45 am

OCTOBER 13
Ladies Club, 2:00 pm in the Coffee Shop

OCTOBER 20
Ladies Club, 2:00 pm in the Coffee Shop

OCTOBER 24
Brenner Concert: Helen Smith, piano recital 3:30 in the Living Room. Music by American composers.

OCTOBER 26
Out to Lunch. Leave the Home at 11:15 am

OCTOBER 29
Hallowe'en Extravaganza and Birthday Party. 2:30 pm in the Auditorium. Everyone dresses up!

We invite families and friends to join us for these special events during October.

RESPITE: Jewish Home Program Offers Elders, Children A Break

by G. Dale Neal
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from the *Clemmons Courier*

Everyone recognizes the need for vacations, time away from the office, household routines or schoolwork. Caring for a dependent loved one, especially an older adult, is a type of emotional career, and sometimes a vacation can be beneficial for both parties.

The Blumenthal Jewish Home in Clemmons offers a unique break for older adults away from the families who care for them in a program called "Respite." The word "respite" means an interval of temporary rest, as from work or duty. Ginger Morrison, a Social Worker at the Home, explained the need some people have for the Respite program. "Respite as a concept began in Scandanavia and England," she said. "People who must take care of loved ones often need a break away from those duties in order to do a good job."

At first the respite idea was aimed towards families with severely handicapped or retarded members. Only in the past decade has the respite been used with older adults dependent on their families. Mrs. Morrison believes that the Respite program may help keep certain older adults in the community longer by supporting the entire family. "The caretaker often needs a break and the older adult may need the break. He or she may have feelings of being a burden on the family," said Mrs. Morrison.

The minimum stay for a Respite resident at BJH is seven days. The average stay is about two weeks before the older adult goes home. Families often use that break for vacations, remodeling the house or perhaps moving into a new home. The older adults often look at the respite at Blumenthal Jewish Home as a resort vacation. The grandchildren of one Respite resident sent her a parody of a summer camp manual to look out for snakes and carry a flashlight to the latrine. "It was so cute. She got a big charge out of that," laughed Mrs. Morrison.



Ginger Morrison & Reba Pulliam, a respite resident.

Respite is still a fairly new concept in the United States, and the Blumenthal Jewish Home's Respite program is the only established program in North Carolina, as far as Mrs. Morrison knows. "Our first obligation, of course, is to our regular residents, but we always try to have one bed open for a Respite resident," Mrs. Morrison said.

In the years Mrs. Morrison has worked with the respite program there have been approximately 18 respite residents. She points out that there have been perhaps 100 inquiries about the program. "I think we are providing a service to the community in telephone inquiries," said Mrs. Morrison. "Society seems geared to making family members feel very guilty about putting older adults in nursing homes. The Respite gives the family and older adult the opportunity to experience the nursing home for a while. It is a chance to dispel those negative attitudes."

Mrs. Morrison would like to see more Respite programs established across the state. "Potentially, Respite is one of the things keeping older adults out in the community longer. It is the wave of the future in the care of older adults." She is quick to point out that only five percent of the nation's older adults are in nursing homes. That percentage is small because of the caretaking many family members provide. Respite is simply an opportunity to help the family give better care to their loved ones. As the Home's program's motto says, Respite is balancing the scale in everyone's favor.

Most of the Respite residents come from Forsyth County. The Home's social workers ask potential Respite candidates to go through the regular admissions process at the home, which includes a scheduled pre-admission visit. While at the Home, the Respite residents have the same opportunities as regular residents to join in the Home's activities. Therapy and medical attention are also available. The family or older adult may also request that evaluations be made such as physical or occupational therapy.

Many of the Respite residents have struck fast friendships with the regular residents, Mrs. Morrison said. One woman has become a penpal to some permanent residents. "The Respite program also helps our regular residents by letting them meet someone who has recently been out in the community," she said.

The Home's Respite program is open to any older person, Jewish or non-Jewish, and his or her family who feels the need for a short break. Mrs. Morrison notes that some area doctors and clergymen have been referring some of their patients to the program.

For more information regarding the Respite program, call Gail Chaplin, admissions coordinator, 919-766-6401.

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A very brief talk by Rabbi Richard Rocklin (Temple Israel of Charlotte) provoked extended thinking about words. He said that we can assassinate with our words, but we can also create joy. In our reaction to each other, he said, we have the ability to harm or to help. The power of the tongue is great, and it is wise to keep quiet at times. Sometimes, however, suffering is inflicted by that which remains unspoken (as in soap operas). It is good to mention tone of voice also, which lends meaning to words. It should match the speaker's intent.

"The power of the tongue" is an unlimited power, indeed. In places of great importance and wide influence we know what power words can and do exercise. Consider the realm of international diplomacy, into which we have little input.

In our personal relationships within our families and with our friends, there is much we can control. Words which indicate caring and a feeling of understanding may comfort a lonely person. Speaking softly to someone who is angry may convince him that he may calm down without cost to his ego. Befriending a timid soul with words which encourage confidence and a willingness to listen may boost his morale and coax him to emerge into society.

Many of us continuously play "a" game, but it is not "the" game we should be playing, as Rabbi Maurice S. Cohen of Sha'are Zion Congregation in Montreal has pointed out. Game playing becomes habitual and is done without forethought. It assumes the existence of an opponent, in the nature of most games. Either the words used may take the form of current stylish cliches: "You'd better believe it," "I've got news for you," "I'm going to tell you something," etc., etc., or speech is composed of items of self-interest, often having been told previously to the same listener (opponent). In the former case, the effect is belittling to the "opponent," who is a captive listener. It does not increase his admiration for the speaker, who is trying to build up his ego. In the second case, a great deal of restraint is required of the listener, and is really imposed upon him, because he cannot protect himself and must exercise tremendous quantity of patience, unless he chooses to display bad manners.

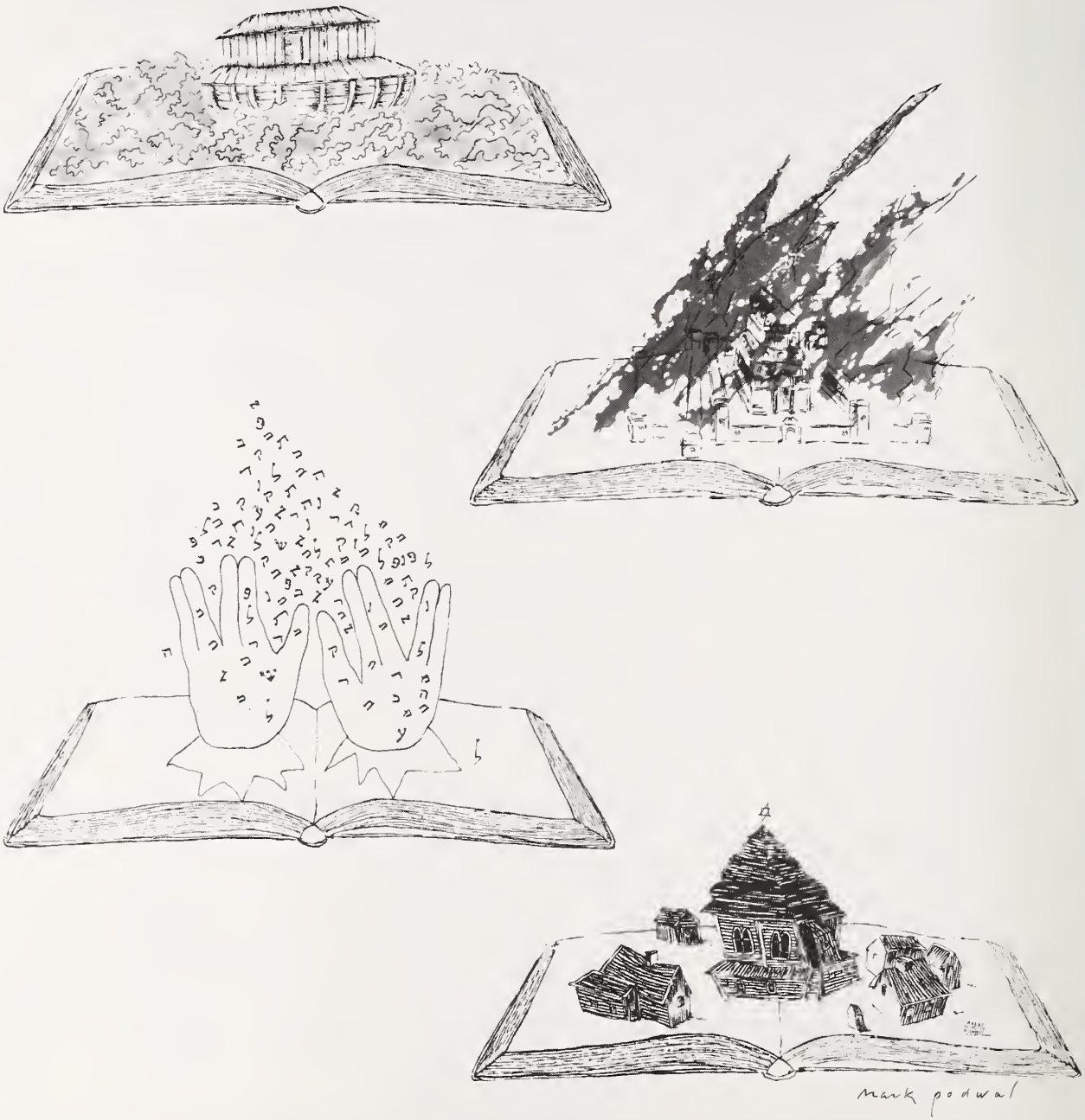
Now, people who are relectant to resort to bad manners because of their good breeding are compelled to suffer lifelong torment by the game players. Mark Twain, our own American writer, lecturer, humorist, and above all, a self-educated person of enormous wisdom, said, "Good breeding consists in concealing how much we think of ourselves, and how little we think of the other person." Think about that statement. It is necessary to have a reasonably good opinion of oneself in order to survive, but we should know ourselves well enough to recognize our short-comings and to admit them to ourselves, a practice which keeps us level-headed.

Modern men and women hold etiquette in small esteem, and there is no need to deny that many of the once taught social niceties were pretentious and shallow. We do need behavior that is more significant and sincere. The only valid basis for etiquette is that fact that we need to be considerate of the sensitivities of others. Sensitivities vary with the individual, and becoming attuned to another person requires a great deal of concentration and consideration, and certainly attention to someone other than oneself. Maybe merely to avoid offending is good enough reason to observe rules of etiquette. Morality is involved in good manners, for is it not morally correct and true that giving comfort to an individual enables him, in turn, to improve his own behavior? The benefits of good behavior proliferate.

There is much talk about communication and body language, but they never equal in importance the value of words, and their power cannot wield the influence of the tongue. In a mysterious manner the speech that flows from the mouth is controlled by our brains. Sometimes the control takes great effort, but I believe we can control our thoughts, if we want to, and consciously formulate our speech to benefit, to soothe, to foster cheer and cooperation. That is the way to play "the" game, and it results in victory for both sides.

Estelle Hoffman

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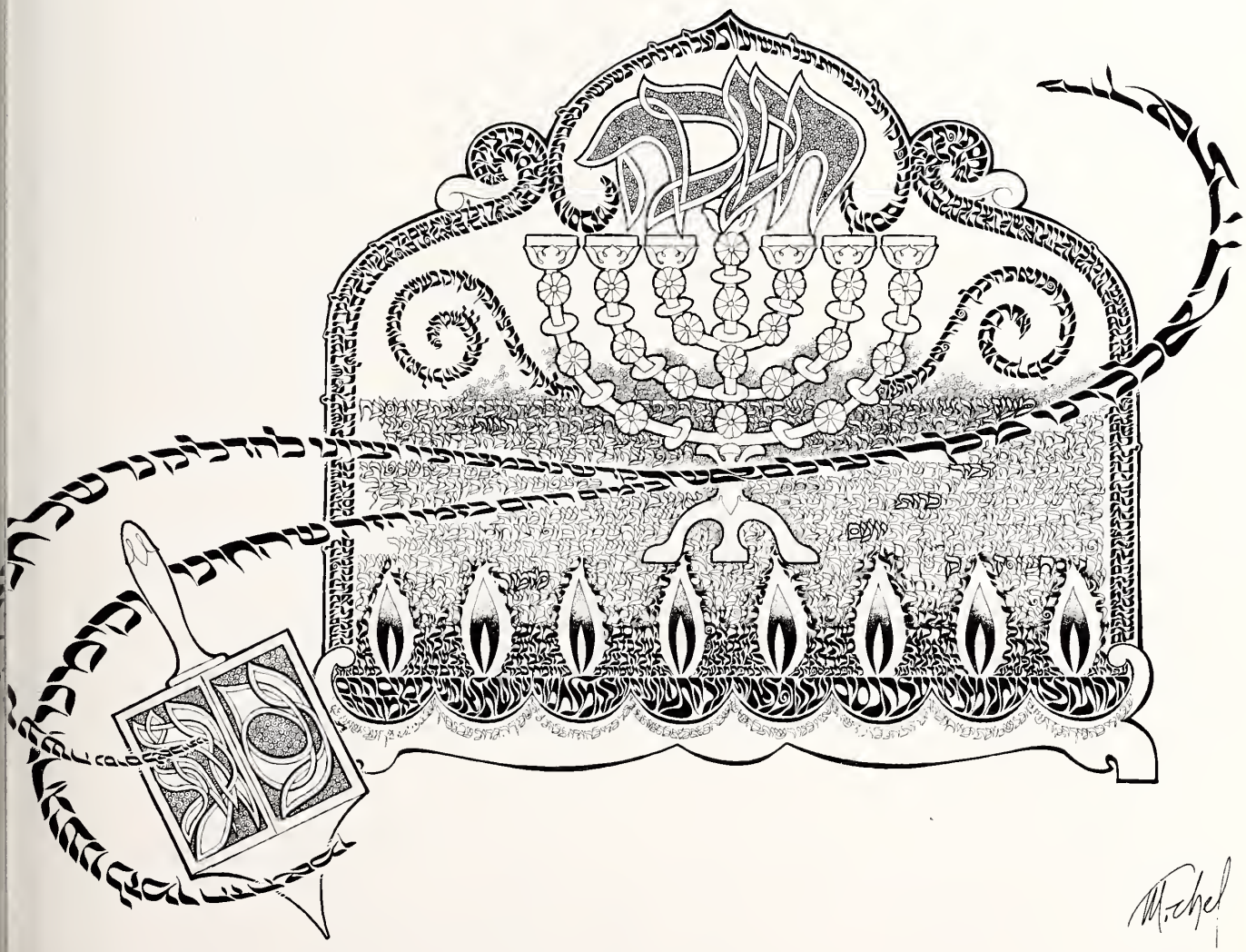
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DECEMBER, 1982



Editorial

HANUKAH IS STILL RELEVANT

by Dvora Waysman

We call Hanukah a minor festival. This Feast of Lights is not even mentioned in the Bible, and it celebrates a military event rather more than a miracle. During the eight days of its observance, very little fuss is made. Jews continue their workaday routine; there are no celebrations in the synagogue; few customs are associated with it apart from gastronomical ones and the nightly kindling of the "menorah" lights. Why do we still bother to celebrate at all?

Hanukah celebrates the successful revolt of the Jews in the days of the Second Temple, against the Greeks who had inherited the Syrian part of the fallen empire of Alexander the Great. Antiochus Epiphanes, the tyrannical ruler, tried to force Greek religion and culture on Judea, finding the nonconformist Jews a threat to the state. His oppression reached its peak in 165 B.C.E. when his army erected an idol in the Temple in Jerusalem, and he forced Jews to sacrifice swine to the Greek gods.

This was the final insult that caused the Jews to rise up and revolt, stemming the evil tide of events. On the 25th Kislev 165 B.C.E., Judah Maccabee led a victorious band of loyalists and the Temple was recaptured. Eight days were spent in purifying and rededicating it (Hanukah literally means "Dedication"). The Temple service continued for two more centuries until the Romans over threw Jerusalem in 70 C.E. when again the Temple was destroyed.

Hanukah is the most recent festival in terms of origin, and has the least number of observances connected with it. Although it commemorates oppression and subsequent victory, there are countless examples in our history of Jews driving out oppressors and regaining independence. What makes Hanukah more important?

It was Judaism's first encounter with the danger of assimilation that threatened to wipe out Jewish identity for all time. It is a similar threat which Jews living in the Diaspora are facing today, and the same question which must be asked: can a small minority, dwelling among a different culture, take part and contribute to the general society without imitating its customs to such an extent that they are swallowed up?

The masses of Jewish people today face two major threats to Jewish identity—one posed by the cruel repressions of the Soviet and similar regimes, and one posed by the tolerant, seductively attractive societies of the free Western world. It is hard to know where the greatest danger to Judaism lies.

Behind the Iron Curtain, Antiochus lives again where our faith is considered to be superstitious and barbaric. Marxism has replaced God, and freedom of worship exists mainly on paper. Jews who wish to practice their religion, study the Hebrew language, or make "aliyah" to Israel are persecuted and placed outside the pale, with all their rights and liberties denied them.

The opposite is true in the West, yet the danger is greater because the threat is more subtle. There are no restrictions at all on following the Jewish religion and tradition, yet there is the hidden pleasure to imitate what many Jews are seduced into believing is a culture superior to their own.

It begins by celebrating Christmas as well as, or even instead of, Hanukah; the New Year rather than Rosh Hashana Easter instead of Passover; until a Jew sees most of his herita slipping away as he takes on mo and more gentile culture and ob servance. It is hardly different from the Hellenization that was imposed on Jews in the time of the Maccabees, except that it is a voluntary act.

When we light the Hanuakah candles, we are "proclaiming th miracle" of the cruse of oil that lasted for eight days instead of one in the Temple. What we are really commemorating is our whole history...the Jewish nation that should have lasted a brief hour yet has never been consumed, and still burns brigh Israel is a nation again with its own heritage, its own destiny. The miracle of Hanukah is not a supernatural act. Its symbol is the light which emanates from God, but the real miracle is that because of our Torah an the State of Israel, the light is still burning brightly despite the surrounding darkness.

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1982 CADILLAC RAFFLE WINNERS

THE N. C. ASSOCIATION OF JEWISH MEN IS PROUD TO ANNOUNCE ANOTHER SUCCESSFUL CADILLAC RAFFLE TO BENEFIT THE BLUMENTHAL JEWISH HOME AT CLEMMONS.

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The Dreidel—The Symbol of Hanukal

by Dr. David Geffen
(David Geffen, who contributes regularly to the Press Service on Jewish Tradition, came to Jerusalem from Atlanta, Georgia.)

My first experience with a dreidel was as a lad of four living near an army camp in Mississippi where my father was then stationed as a judge advocate. I came home one day to our one-room flat and found my mother busily shining a Hanukah menorah. She had also taken out a couple of ancient looking lead tops which were, in actuality, dreidels made by her father when she was a young girl.

Inquisitive as to what they were, I looked them over carefully, made out the Hebrew letters nun, gimmel, heih, shin, and then tried to turn them. I began to play in earnest. When I finally got tired and let them rest a bit, my mother looked at me and said, "If my father were only alive to see his grandson playing with dreidels he had lovingly fashioned. Today you have become the newest spinner in our family chain."

The name dreidel derives from the German word "drehen," meaning to spin. According to game historians, the four-sided top was a well known toy quite popular in medieval Germany. That top had an N for nichts (nothing), G-gantz (all), H-halb (half) and S-shtehl (put). These four letters were transformed into Hebrew characters on the Jewish dreidel. This game, possibly as long as five hundred years ago, became a highlight of the Hanukkah festivities since the celebration emphasized all types of joyous activities, even gambling, to which the dreidel readily lent itself.

The late Professor Sidney Hoenig explained the inclusion of the dreidel into the Hanukah observances in another fashion. "Symbolically, the top recalls the turnover of events when Judah the Maccabee's few forces vanquished and toppled the many in Antiochus' army. The natural sequence of events was overturned; the strong were spun into the hands of the weak."

Practically since its inception the letters on the dreidel were assumed to be the initials of the four words which best describe the great event: "Nes Gadol Hayah Sham"—"a great miracle happened there." In Israel one letter is changed and a "peih" appears in place of the "shin." The peih stands for "po" (here) referring to the fact that here in Jerusalem, at the site of the ancient Temple, the miracle of the oil occurred.

The letters on the dreidel form the basis for the well known Hanukah gambling game of put and take. A nun spin means you take nothing. With gimmel you get it all. A heih gives you half and a shin requires you to put something in the pot. It has even been suggested that since Jews were, at times, not allowed to study, they used the dreidel game as a subterfuge. While playing they were, in reality, orally studying the Torah. Some have noted that the dreidel is spun from above indicating that it is God who spins all worldly events to their rightful conclusion.

Prior to World War II, befor the age of synthetics, most dreidels were either cast in lead or carved from wood. Today, however, most mass produced dreidels are made from plastic. Inflation has also had its impact on the dreidel market. Ten years ago 100 plastic dreidels were sold in New York for $1.75. Today for those same 100 dreidels it will cost $9.00, a five-fold increase in the last decade.

The two largest producers of dreidels are to be found in Jerusalem and in Japan. In time, we hope all dreidels will come from Zion and build yet another bridge between Israel and Jews the world over.

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For The Celebration Of Chanukah

EREV CHANUKAH

T'was the night before Chanukah, Boychicks and Maidels,
Not a sound could be heard, not even dreidels.
The Menorah was set by the chimney alight;
In the kitchen the Bubby was choppin' a bite.
Salami, pastrami, a gleseleh tay,
And soyerah pickles mit bagels, oy vey!
Gezundt and geshmock the kinderlach felt,
While dreaming of tayglach and Chanukah gelt.
The alarm clock was sitting, a-kloppin' and tickin',
And Bubby was carvin' a shtikeleh chicken.
A turmoil arose like a thousand beroches---
Santa had fallen and broken his toches.

I put on my slippers---ains, tzwei and drei,
While Bubby was spreading herring on rye.
I grabbed for my bathrobe and buttoned my gotkes,
And Bubby was starting to fry all the lotkes.
To the window I ran and to my surprise
A little red yarmulkeh greeted my eyes.

When he got to the door and saw the Menorah,
My Yiddisheh kinder, he said, "Kenahora.
"I thought I was in a goyesheh hoise.
"As long as I'm here, I'll leave a few toys."
"Come into the kitchen, I'll get get you a dish,
"A gopel, a lefel, a shtikeleh fish."

With smacks of delight he started his fressen,
Chopped liver and knadelach and kreplach gegessen.
Along with his meal he had a few schnapps.
When it came to eating, this boy was tops.
He asked for some knishes with pepper and salt,
But they were so hot, he yelled, "Oy gevalt!"

He unbuttoned his hoysen and ran from the tish,
"Your kosherah meal is simply delish!"
As he went through the door, he said, "See you later,
"I'll be back next Pesach, in time for the Seder."
More rapid than eagles, his prancers they came,
And he whistled and shouted and called them by name,

"Now Izzie, now Morris, now Louis and Sammy,
"On Irving and Maxie and Hymie and Manny!"
He gave a geshrey as he drove out of sight,
"A good Yom Tov to all, and to all a good night!"

A GAME FOR HANUKAH

To celebrate the Feast of Lights, fill in the blanks so each line names a book in the Prophets division of the Bible.

H _ _ _ _
_ _ _ _ A _
_ _ N _ _
_ _ _ U _
_ _ _ K _ _ _
_ _ _ _ _ K _ _
_ A _ _ _ _ _
_ _ _ _ H

Answers on Page 6.

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BLESSINGS FOR LIGHTING CHANUKAH CANDLES

Bo-ruḥ a-to A-do-noi E-lo-hey-nu me-leḥ
ho-o-lom a-sher ki-d'sho-nu b'mitz-vo-sov
v'tzi-vo-nu l'had-lik ner shel Ḥa-nu-koh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

Bo-ruḥ a-to A-do-noi E-lo-hey-nu me-leḥ
ho-o-lom she-o-so ni-sim la-a-vo-se-nu be-yo-
mim ho-hem ba-z'man ha-ze.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם
בַּזְּמַן הַזֶּה.

MI YMALEL — WHO CAN RETELL

Mi ymalel gvurot Yisroel oton mi yimneh,
Hain bchol dor yakum hagibor goel hoam.
Shma! Bayamim hahaim bazman hazeh,
Maccabee mosheeah ufodeh
Uv yomainu kol Am Yisroel
Yisahaid yakum lihigael.

Who can retell the things that befell us,
Who can count them? In every age
Some hero or sage came to our aid.
Hear! At this time of year in days of old
Maccabees the story did unfold,
And today our people as they dreamed,
Will arise, unite, and be redeemed.
Who can retell the things that befell us,
Who can count them?
In every age some hero or sage came to our aid.

MAOZ TZUR — ROCK OF AGES

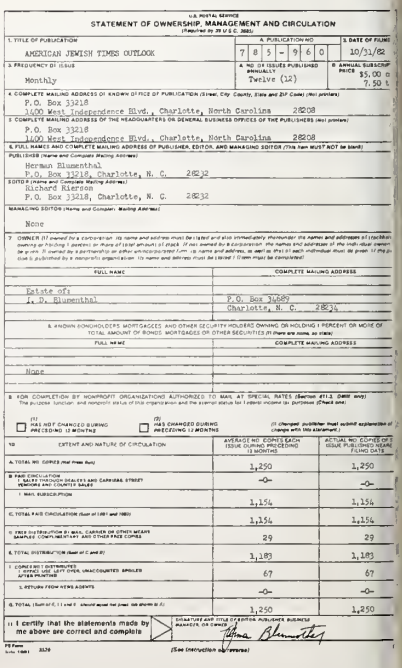
Maoz Tzur yshuasi, l'ha naeh l'shabeyah.
Tikon beys tfilasi, vsham toda nzabeyah.
L'eys tahin matbeyah, mitzar hamnabeyah,
Az egmor bshir mizmor, hanukas hamizbeyah.

Rock of Ages, let our song
Praise Thy saving power.
Thou amidst the raging foe
Wast our sheltering tower.
Furious they assailed us,
But Thine arm availed us,
And Thy word broke their sword
When our own strength failed us.

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Journey Back

We are grateful to Hanna Adler for giving us permission to print these impressive memoirs, in addition to her regular submissions to the TIMES-OUTLOOK.

by Hanna Adler

Part Two

We could not tear ourselves away from this little village which held so many family memories. We remembered Grandmother Rosenberg's many good deeds as she counseled customers who frequented her store. We remembered that when asked how she managed to be in the store, raise her children and do so much else, she had answered: "God knew what he was doing; he gave me one thing at a time...and I grew in strength as I went along." We thought of Grandfather Rosenberg who knew that the greatest deed of charity is to make it possible for someone to be self-supporting. How often our Mother told us how he traveled in the area, requesting people to buy something from his widowed sister-in-law so that she could provide for her family——and offering to buy it back from them if they could not use the table linens or towels. Did anyone remember with us?

We walked and walked, hoping to find someone to share recollections. Narrow, winding cobblestone streets seemed unchanged. Clean, neat, modest well-kept cottages and homes abounded. I could not believe how many older women walked around and shopped and stopped to chat with old friends——and looked so much like our beloved Omi. Short and stout, neatly dressed, grey-haired and solid. No make-up. How well she must have fit into this environment and how much she had longed for these surroundings.

We looked for houses of other Jewish families and found only one, now occupied by American servicemen and their families, judging by the names on the mailbox. We had a great need to find someone who might remember our mother and her people. We spoke to an old, bent gentleman about her age, who was sweeping his front steps. No, he was a newcomer here, he said. He was eager to tell us of his past. He was all alone now and had fled East Germany. We found then and later on, again and again, that everyone had a sad story to tell. Life had not been easy for that generation which is now dying out.

With heavy hearts we found our car and drove back to Darmstadt, reminiscing and wondering what life would have been like for that generation, if only Hitler had never come to power.

Arriving back in Darmstadt, we had a strong desire to try again to find at least the street on which the Adler house had stood. We found the statue Howard remembered and worked our way backward to where it must be. The name of the street was changed. It is not Waldstrasse anymore but Adelungstrasse, and we found the house number, 48, on what is now a big apartment house. The roof line somewhat resembled the Adler residence and business building at the turn of the century. We timidly walked into the yard, but there was absolutely nothing to remind Howard of "home," not a stone, not a tree. We walked across the street to take pictures from a parking lot. Howard explained that where we stood used to be the house in which a courageous neighbor had lived. She had managed to get word to Mother to keep Father from coming home on November 8 and 9, 1938, the night of terror. Moritz Adler therefore was spared being sent to a concentration camp...and just rode the railroad back and forth between Darmstadt and Frankfurt. I was reminded of the Sayings of the Fathers and the injunction:

> "Do not condemn your neighbor; you do not know what you would have done in his place."

Can we be sure that all of us would have had the courage to defy the mighty power of the Nazi regime, had we been this neighbor? Should we judge those who showed less courage?

Later, as we sat and looked at the magnificent splendor of the old Russian Chapel which recalls the days of the monarchs; as we relaxed at the Oberwaldhaus See, watching the children feed the ducks as they do anywhere in the world; visited Heiliges Kreuz; Mathildenhoehe; all the old unchanged landmarks of the city——Howard found it easy to reminisce and share with me anecdotes of his childhood. "This is where we boys learned to row; and this is where we met uncles and aunts and cousins for coffee and cake on Sunday afternoons," for instance. It was very meaningful to us. When we planned this trip, we had hoped to refresh good memories and have such opportunities to confide and share those events which had made us what we are. We had hoped it would be an

enriching experience...and it promised to be that. I had no trouble with mental images of my husband as he was as "kleines Haenschen" with a head full of tight blond curls, jumping, climbing and running where we now walked sedately hand in hand.

We did not find the Exerzierplatz where the Adler boys flew their kites. It was now a beautiful park, lined with rose beds. Elderly ladies walked and sat quite still, probably also dreaming of old times--enjoying the peaceful atmosphere. How much Mother would have liked this and how often she used to say how willingly she would have lived out her days in Darmstadt.

We did not find the schools Howard attended; we did not find a trace of the majestic synagogues; we found no Jewish life in this city at all until we met a Jewish lady who returned from America to live there. She guided us to a good outdoor restaurant, and we poured out all our impressions and feelings to be sure we had not jumped to wrong conclusions, which can happen. Actually there is a small Jewish population, and they do meet for services now and then. She put our minds at ease about the graffiti which had shocked us. "Go home, foreigners" (Auslaender 'raus!) did not mean that American soldiers stationed in Germany are not wanted but rather abuse directed at the foreign workers who first helped rebuild Germany and now add to the unemployment situation. Particularly Turkish workers are unpopular.

We went home with this acquaintance to gain a better picture of how German people in her circumstances live--quite comfortably. As we neared her apartment house, we met an aged, obviously senile, woman who pleadingly asked us for directions to the trolley going to Griesheim! Of all places! How often our own mother used the exact same words all the way across the ocean in the Blumenthal Jewish Home in Clemmons, N.C. It was a moment we shall never forget!

Among the comments included in our diaries are some observations which might be of general interest: We had forgotten how bureaucratic German officialdom can be! We did not know whether to laugh or be furious. The smaller their jobs and responsibilities, the more officious they were. To make a phone call in the post office in Darmstadt was a case in point...and each effort to cash a traveler's check was another example.

We became aware of the scarcity of space--especially parking places--so much greater than anything we know in America. No space, no time; abusive language and tempers flying for reasons we would be inclined to laugh off, at least in our gentle Southern communities. Probably no different from what we'd find in New York City.

We were filled with impressions and yet my husband felt very strongly that Darmstadt was not "home" to him in any way. He could leave that city as he would leave any other. A loss. We wondered how we would feel about our experiences as the days would pass, and the weeks...and maybe the years. We considered finding the old Jewish cemetary in the area, but Howard was not willing to be a glutton for punishment. He seemed to recall that Jews had been forced to dig up those graves and to discard the remains of their ancestors... We learned from friends on our return to the United States, that the cemetery in Darmstadt is well cared for, and we regret that we missed finding it. It would have meant so very much to us, and we plan to do it when we return "one of these years."

We left Darmstadt for our next stop, Beilen, Holland. We could hardly believe that it would take less than 6 hours MAXIMUM to drive from the south of Germany to the northern tip of Holland. It was almost too fast. The speed on the Autobahns was 100 miles an hour for the entire stretch. In a second's time, the speeding Mercedes Benz vehicles and M.A.N. trucks were right on top of us! No patience--no time--everyone in a tremendous, nervous hurry on these superhighways. We saw many instances of English invading the German language, which was explained by the fact that English is the international language now as French used to be in the pre-war days.

There was no leisure to talk as we sped along the Autobahns through the south into the Cologne area (which held more poignant memories for me--my mother's roots); to the industrial heart of Germany and then through my own homeland of Westphalia...and onward to The Netherlands, where we would visit the only link which remained to our family on the entire Continent.

TO BE CONTINUED

Kibbitzing-Community News

CHARLOTTE
B'NAI B'RITH WOMEN

by Estelle Goozner

BBW held their fourth annual Personal Giving Campaign titled "Light of the Future," on October 6 at Temple Israel. Our special guest Speaker was Anita Perlman, the Founder of BB Girls and Past International President of BB Women.

Our President Toby Silber introduced our guests; Barbara Bernhardt, Sue Brodsky, Peggy Gartner, Helene and Cheryl Jankowitz, Hallie Schefflin, Mike Shapiro, Alan Silber, Maurice Weinstein, Patti Weisman and Harold Cohen.

Our Co-President Linda Binnick lit the candles, gave the Invocation and recited the "Motsey." A gourmet luncheon was served, prepared by many of our BBW.

Susan Bruck introduced our Speaker as a young 77 years-of-age woman very vibrant, who claimed "she keeps alive by being busy; invloved in service and hopes to still continue for a long time to come."

She advised us to continue our heritage for our children. She honored Charlotte's Chapter for helping support the Children's Home in Israel. These children who were hidden in caves and in Christian homes during the Holocaust are now active members in the community because of the Home. Only a united BBW will grow from strength to strength, encouraging children to join BBG and AZa to do service.

BBW lit the seven branch Menorah in a ceremony.

1. Beverley Greenwald—Children's Home in Israel
2. Jane MacEntee—A.D.L.
3. Donna Apple—Hillel & BBYO
4. Reggie Whittlin—Service for the Aging
5. Niki Wilkenfeld—Dolls for Democracy
6. Vicki Hopkins—Women's Concerns
7. Joyce Levenstein—Light of Judaism

A sizable sum of pledges and checks was collected and Arlene Shapiro announced indeed BBW services will continue and the future looks bright.

As a finale every BBW lit a candle and a beautiful circle of light brightened the room, the "Light of the Future."

The meeting ended with Peggy Gartner giving the Benediction.

We are once again sponsoring with the JCC "Staying Alive" seminars through UNCC; Continuing Education and College of Human Development and Learning. Issues and Ethics for the Eighties. The seminars will include such topics as video revolution and how it affects us, the problem of leaving nuclear waste to governments, the responsibility of the news media, America's acceptance of exiles and the value of spiritual faith.



BBW Personal Giving Campaign: "Light of the Future". On the left is Susan Bruck, past-President; guest speaker, Anita Perlman; on the extreme right is Co-President Linda Binnick and Co-President Tobey Silber.

B'NAI ISRAEL
SYNAGOGUE,
WILMINGTON, N.C.

High Holiday Highlights
by Rabbi Robert Waxman

Selichot began the High Holiday season with the midnight service preceeded by the viewing of the ETERNAL LIGHT film program "A Conversation with Dr. Abraham Joshua Heschel." A discussion of the movie and refreshments were also part of the evening.

On the first Day of Rosh Hashanah, Rabbi Waxman spoke about "The Jewish E.T." The following questions were raised in the sermon; What would be the response to a Jewish E.T.? What message would a Jewish E.T. get if he "phoned home?" What kind of Jewish home do we have? Also part of the service was a dramatic reading of material by Elie Wiesel on the topic of the Akedah—the Binding of Isaac. Donn Ansell, a local thespian, moved the congregation to a deeper level of understanding of the Rosh Hashanah Torah reading with his presentation.

On the second Day of Rosh Hashanah, Rabbi Waxman began the first of three sermons

inspired by the best selling book by Rabbi Harold Kushner, "Why Bad Things Happen to Good People." The sermon topics were "Being God," "Being Human," and "Being Jewish."

During the Yizkor service on Yom Kippur, the congregation remembered all those who died in the war in Lebanon, Israelis and all the civilians and victims of war. On Yom Kippur afternoon, the congregation was privileged to hear from Wilmington's own Emma Retchin, national vice-president of Hadassah, who spoke about her recent trip to the Middle East. The Yom Kippur service concluded with the children taking part in the Havdalah service which was followed by the "break-the-fast-meal" sponsored by the Sisterhood.

Sukkot—on the second day of Sukkot members joined together to worship, enjoy a Sukkah meal and play volleyball to celebrate the day outdoors. The volleyball equipment had been recently donated by the Alper Family.

Simhat Torah was a night of joy. There was singing and dancing enjoyed by all. Mr. Arnold Neuwitth was honored with a special Torah aliyah in honor of his 70th birthday. Also honored were B. D. Schwartz and Milton Fleishman.

MOUNTAIN SYNAGOGUE INTEREST GROUP

From David Schulman of Sylva and Franklin, N.C. comes this news. "Jack Feingold of Congregation Beth Israel suggested I send this article to you...We have an emerging Jewish population in the area."

Until three years ago Jewish religious services were celebrated by area Jews either within their own families or by traveling to Asheville to the nearest synagogue. Now there is an alternative. Jewish families from Jackson, Macon, Swain, and Cherokee counties joined together to form the Mountain Synagogue Interest Group. They met once a month either at St. Cyprian's Church in Franklin or in a member's home, until the group grew to include 78 families.

The formation of the group is the first such activity in Western North Carolina west of Asheville, David Schulman said. He said, "We decided to join together because Asheville was the location of the nearest worship center for us, and something closer was needed... Also we suddenly seemed to have more children in the area."

Since the group has no religious leader, individuals conduct the services. There are "distant hopes" for a permanent synagogue, because they now meet in each others' homes. They meet in study groups or to observe the Sabbath or holidays. They are trying to acquire a Torah for their use. The group also hopes to promote an understanding of Judaism for people of other faiths. This year they gathered to celebrate Rosh Hashanah and Yom Kippur.

Recently named officers of the group are Dr. Barry Nathan of Sylva, who is moderator; Dr. Fred Berger of Franklin, treasurer; Ken Schacter of Webster, youth teacher; Jan Hahn of Sylva, adult study group leader; David Schulman, public information liason; and Morry Tenenbaum of Murphy, Cherokee county coordinator.

Thus begins the realization of a dream of the Schulman family who moved into the west mountains 50 years ago. Those early Jewish settlers were David Schulman's father, Sol and Sol's brother.

HIGH POINT COMMUNITY NEWS

by Estelle Levine

Milton Silver, son of Mr. and Mrs. Edward Silver, has been named to Who's Who Among American High School Students.

Harvey J. Ginsburg, son of Dr. and Mrs. Marshall Ginsburg, has been selected as a recipient of the Outstanding Young Men of America Award.

We are very proud of both of these young men.

Mazel Tov to:

Rose and Victor Ackerman upon the birth of their daughter Deena. Rose is the former Rose Bernard, daughter of Mr. and Mrs. Herman Bernard.

Sandra and Michael Moffitt upon the birth of their son, Brian Abraham. Sandra is the former Sandra Silver, daughter of Mr. Norman Silver.

Mrs. Helen Pliskin Galloway, 91, formerly of Westchester Key Apartments died at the N.C. Jewish Home in Clemmons after a long illness. She was a native of Riga, Latvia, a member of the Eastern Star, the High Point Women's Club, the Lady Lions, the Hadassah in Florida, the B'nai Israel Synagogue, the Council of Jewish Women and the Sisterhood of the Jewish Synagogue. Survivng are husband Aaron Galloway of Clemmons; daughter, Mrs. Robert Silver of High Point; son, Leon Galloway of Aiken, S.C.; four grandchildren; six great-grandchildren.

CONGREGATION EMANUEL, STATESVILLE, N.C.

by Hanna Adler

Congregation Emanuel is growing. We welcome Harriet and Alan Reisman, who have moved into our midst from Long Island, N.Y. May they feel at home among us.

All our services and meetings ave had good attendance. An stounding mix of age groups-- ne thrill of sounds of babies nd children of all ages added special touch. Newborns— oddlers—young children— eens—collegiates from near nd far—visiting young couples— ur not so young couples— nd particularly our beloved natriarchs and patriarchs. The armth and friendship we feel or one another makes living Statesville so special.

Seen with pride in our local ress:

Claire Gordon, daughter of ne of our newer members, Ir. and Mrs. Henry M. Gor- on, is a sophomore pre-science ajor at Mitchell Community ollege and has been named s the recipient of the prestigi- us Bunch Scholarship.

Bea Katz has won well-deserved cognition by North Carolina overnor James B. Hunt, Jr. s a special volunteer. The resentation was made at N.B. ills School, where Mrs. Katz as served for many years in ne reading and library pro- rams.

Of special joy to your cor- espondent and her family is ne arrival of a second grand- hild, Rachel Beth Adler, daughter f Dr. and Mrs. Mark Ronald dler of Lexington, Mass. achel is the new sister of aron Daniel, aged 3. Rabbi ichard Meirowitz of Temple munah, Lexington, officiated t the naming ceremony.

Our congregational women ere inspired by Mrs. Robert eigel, our Rabbi's wife, who ecame Bas Mitzvah at Temple eth Sholom, Charlotte. She t a worthy example for all f us. Rabbi Seigel started as Mitzvah classes and Hebrew asses for us in Statesville.

Congregation Emanuel, tatesville, is preparing for its entennial August 19, 20, 21, 1983! We'll report on activities monthly since our efforts will revolve around this major event in our congregational history. What's more, we need your help! If you have recollection or information about our Jewish community, and its "First Hundred Years", won't you contact our chairman, Albert Schneider, 324 Earlwood Road, Statesville, N.C. 28677--or any member of our congregation.

Lots of news to share--

—Jack Lerner and wife Lynne with baby daughter Katie have moved to Beria, Kentucky. Jack is the son of Max and Florence Lerner, Taylorsville. Jack is representing Dallas Handbag and will cover the Kentucky and East Tennessee territories.

—Bea Katz, a former president of Eastern Seaboard Branch, National Women's League for Conservative Judaism, will attend the biennial convention at Kiamesha Lake, N.Y. We look forward to a stimulating and inspiring report on her return.

—Not to be outdone...Ben Katz rated a newspaper interview with photographs in the local press. Featured were the unusual hobbies he has developed during his year of retirement. Ben creates a unique line of wooden puzzles, children's stools, and crayon holders. He also designs and executes punch rugs. The hobbies developed through his efforts to please his grandchildren... and then some other lucky youngsters became proud owners of Ben's creations. We probably could twist his arm and take an order for special gifts!

—Louis Gordon, son of Mr. and Mrs. Kalman Gordon, is in the running for the Moorehead Scholarship from his district-- The School of Mathematics and Science at Durham. We wish him luck. Louis is one of our most promising young people and has always been a source of pride to all of us.

—We welcome another new member, Ms. Susan Ward, who is a phlebotomist at Iredell Memorial Hospital in Statesville.

DON'T FORGET CENTENNIAL CONGREGATION EMANUEL STATESVILLE, August 19-21, 1983. MARK YOUR CALENDARS AND OFFER ASSISTANCE AND SUGGESTIONS.

SOUTHERN JEWISH HISTORICAL SOCIETY

Notes of Interest
—TEMPLE EMANUEL-TO HONOR THE 75th ANNIVERSARY

SOUTHERN JEWISH HISTORICAL SOCIETY

Notes of Interest
—TEMPLE EMANUEL--To Honor the 75th Anniversary (1907-1982) contains a brief history of that Greensboro, N.C. congregation, information on the early Jews of that community, lists of members, rabbis, past presidents, and interesting photographs.

—Dr. Abram Kanof, of Raleigh, N.C., one of the "founding fathers" of the reactivated Southern Jewish Historical Society and a past president of the American Jewish Historical Society, has written some presidential memoirs for AMERICAN JEWISH HISTORY (June, 1982), "Days of Stress—Days of Progress."

—Professor Arnold Shankman of Winthrop College, Rock Hill, S.C., reviewed Uri Herscher's JEWISH AGRICULTURAL UTOPIAS IN AMERICA, 1880-1910 for AMERICAN

JEWISH ARCHIVES (April, 1982). Professor Shankman's "Happyville, the Forgotten Colony," about an attempted Jewish agricultural settlement near Aiken, S.C., appeared in the April 1978 issue of that journal.

—Professor Louis Schmier, Valdosta (Ga.) State College, spoke recently in Knoxville, Tenn. on the subject "Yes Virginia, There Are Jews in the South."

The President of the Southern Jewish Historical Society is Rabbi Saul Rubin of Savannah, Ga., and the President-Elect is Solomon Breibart of Charleston, S.C.

CHARLOTTE COMMUNITY NEWS

An evening for the entire family was held Sunday, November 14, at Temple Israel. The Charlotte International Folk Dancers demonstrated Israeli dancing. Children were taught some of those dances, and Marlene Fuerstman taught songs of Israel to the children. Dinner was provided by Deli Town.

A joint meeting of the Sisterhoods of Temple Israel and Temple Beth El was held on Tuesday November 9, at Temple Beth El. Gladys Lavitan reviewed books of Jewish interest. Refreshments were served at the end of this enjoyable evening.

An exhibit of photographs replaying the drama of Jewish life in Georgia was on display at Temple Israel from November 6 to 21. The collection was provided by Dr. Louis Schmier of Valdosta State College.

Temple Israel's Young Couples Club held an informal gathering with Rabbi Rocklin on Sunday, November 14, at the home of Claire and Paul Putterman in Matthews.

A "Singles Sabbath" was held at Temple Israel Friday night, November 19.

Adult Education on November 28 offered Songs of "Mordecai Gebirtig" at Temple Israel with a literary review of his works in Yiddish by Abe Luski, and musical selections by Marvin Bienstock with his guitar, followed by refreshments and social hour.

On December 19 Reverend Frederick Meredith will speak on "Israel, You Are Not Alone." Reverend Meredith is affiliated with the U.S. Christian Embassy of Israel.

Charlotte's Hadassah's Annual Pledge Luncheon and Fashion Show was held Wednesday, November 17, at the Radisson Plaza Hotel. It was "A spectacular afternoon of fashion with emphasis on the contemporary woman," as described by Donna Levin, general chairman of the Hadassah function. Mary Wojnowich, President, presided over the gathering attended by Hadassah members and friends. It is one of the Charlotte Chapter's major fundraisers which helps to support the following projects: medical research and teaching in Israel, community health centers, American and Zionist affairs, Jewish education, youth activities, land restoration. The fund raising committee is headed by Faye Sinkoe and co-chaired by Alene Strause. The fashion show was presented by Montaldo's of Charlotte, with members of Hadassah acting as models. Paula Musler was chairman of the fashion show, aided by Gloria Goldberg, who worked with Faye Brown, Montaldo's fashion coordinator. Margie Goldstein was the show's commentator.

Interfaith Thanksgiving Services were held November 24 at Little Rock A.M.E. Zion Church in Charlotte. Clergy of Charlotte's three Temples, the Quakers, Unitarians, Bahai, and a number of churches in the Dilworth area participated. The Services were coordinated by the National Conference of Christians and Jews and the Charlotte Area Clergy Council.

Sisterhood's BONDARAMA is again launched. Drawings of four names will be made at each monthly Sisterhood meeting. To participate in this year-long project, you need to send your check for $25 to Barbara Levin, 5019 Carmel Park Drive, Charlotte 28211. Four $50 U.S. Bonds will be awarded each month. In May all participants are eligible for two $100 U.S. Bonds, one $450 Israel Bond, and one $900 Bond. Names drawn as winners are returned to the bowl, so that you may win again. September winners were Lois Benjamin, Minnie Birnbaum, Arlene Karp, and Barbara Levin. October winners were Berta Kaplan, Pebby Polk, Judy Tager, Sarah Strause

The Jewish Community Center has announced a new service of the Social Service Department of the Jewish Federation which will offer assistance in transportation for the purpose of grocery shopping to aid older adults. Louis Albert, Director of Social Services, will answer questions at 366-0358.

TEMPLE BETH EL, CHARLOTTE

The study sessions of Beth El's Adult Studies continue. Courses range from Yiddish to folk dancing, theology, biographical studies of great Jewish personalities, and basic Jewish beliefs. All members of the Charlotte community are welcome.

Temple Beth El's 40th Anniversary Art Exhibition

vill be held on Thursday, anuary 27. Amateurs and rofessionals over the age of 6 may submit up to three ntries. Professor Ben Pfling-tag of Queens College Art)epartment will select and rrange the show. For informa-ion call Louise Bernstein at 66-3894 or Anne Yudell at 66-8280.

A Giant Attic Sale will be eld at Temple Beth El on)ecember 14 and 15, run by he Sisterhood.

Gladys Lavitan conducts Bible Study series on Tuesday nornings at 10:30.

An elegant evening cele-rating Judaic art was held Jovember 21 at the home of Sandra and Leon Levine, launching he campaign of the Women's)ivision of the Charlotte Jewish Federation. The featured guest speaker was Bel Kaufman, granddaughter of Sholom Aleichem, author of "Up the Down Staircase." Also highlighting the evening was a performance by Alice and Eugene Kovadlo, musicians with the Charlotte Symphony, and Stuart Schwartz, Curator of the Mint Museum of History, who gave a commentary on a ocal collection of Jewish art. A minimum gift of $500 to he Women's Division earned entry to this celebration.

SOUTHERN JUDAICA COLLECTION

The Henrietta Wallace Col-ection of Southern Judaica has been established in Char-otte, N.C. Made possible by a Foundation Challenge Grant, he Collection will feature books, photographs, mem-orabilia, and other documentary materials on the developing history of Jewish life in the South.

The Collection is a memorial to Henrietta Wallace, a librarian and a highly respected member of her comunity who was brutally murdered last fall. Her grandfather helped found the first temple in North Carolina at Wilmington. She was a member of the Southern Jewish Historical Society.

Contributions of materials and money may be made to the Henrietta Wallace Collection, Temple Beth El, 1727 Providence Road, Charlotte, N. C. 28207.

CONGREGATION KOL EMES, RICHMOND, VA.

In Powhatan County, Virginia, Miss Toby Friedman has been named Teacher of the Year.

Congratulations to Rabbi Jeffrey Marks who has received his Semicha (rabbinical ordination). He is the son of Mr. and Mrs. Harold Marks who have two sons and a son-in-law who are Orthodox rabbis.

Best wishes to newlyweds Margaret and Evan Koplin of Macon, Georgia. Margaret is the daughter of Dr. and Mrs. Marvin Weger.

Mark Lowitz obtained a B.S. degree in Physics and Mathematical Sciences from V.C.U. and is teaching at Varina High School. Judith Lowitz graduated Cum Laude from the J. Sargent Reynolds School of Nursing and is working at Richmond Memorial Hospital. Michelle Boymann made the "Battle of the Brains" team of Thomas Jefferson High School.

Kol Emes is proud of its Library which is a well equipped source of classical Sifrei in Hebrew and English.

OHEF SHOLOM TEMPLE NORFOLK, VA.

Bonds for Israel Brunch was held on November 7, honoring Mrs. Roger A. Horne. Guest speaker was Benjamin Abileah, Israeli Consul General to the U. S. Mrs. Horne has been a resident of Norfolk and a member of Ohef Sholom Temple for over forty years, and she has served the Jewish community in many capacities.

Following a Covered Dish Sabbath Dinner on November 12, congregants heard Judge James F. Nelson, presiding judge for the circuit Court of LA and Chairman of the Baha'i National Spiritual Assembly, who spoke on conflicts in modern Iran. Rabbi Lawrence Forman held a service in memory of the Persian Baha'is executed because of their faith and honoring the Baha'i people, who, despite all odds, have persisted in their desire for religious freedom and principles of liberty and justice. The Baha'i community is the largest religious minority in Iran today.

On November 14 Rabbi Albert Slomovitz, Assistant Chaplain of the Norfolk Naval Station and the U. S. Atlantic Fleet, spoke.

Captain Louis Colbus, U.S.N., spoke on "A Jewish Service Man's Reflections."

A joint Thanksgiving service was held with the Freemason Street Baptist Church at Ohef Sholom Temple. Dr. William L. Lumpkin delivered the message of the day.

Ohef Sholom Sisterhood held a Mother-Daughter Service and Luncheon on Saturday, November 27. Proceeds go to the Mollie and Samuel Robbins Scholarship Fund.

Sunday Brunch on December 5 will feature Michael Keating, Director of Marketing and Public Relations, Medical Center Hospitals, speaking on "The Changing Business of Health Care."

HADASSAH FORMS GROUP IN TALLAHASSEE

Alice Schreiber, formerly of Charlotte, N.C., and a former president of Hadassah in Charlotte, moved to Tallahassee, Florida, and now there is a new Chapter of Hadassah there.

A meeting was held in the large lounge of the Tallahassee Federal Bank and husbands and guests of members attended with Hadassah members. An update on Israel's Mid-East crisis was given by Marilyn Le Vine of Hadassah's Advisory Board Council, back from a trip to Israel, Egypt, and Lebanon.

President of the Chapter is Alice Schreiber, whom we thank for sending this news.

STATESVILLE HISTORY

Jews in Statesville

Jeannie Krider wrote for the STATESVILLE RECORD & LANDMARK, a brief history of Congregation Emanuel of that city on the occasion of the 80th anniversary of the erection of its synagogue.

The story tells that the first Jewish settler in Statesville was Isaac Wallace, a dealer in herbs, who came there from Germany via South Carolina in 1856. By 1883, with at least twenty Jewish families there, Congregation Emanuel was founded, using for worship a large room in the home of Isaac Wallace, its first president.

The congregation grew, rented a hall for a while, and finally in 1891 began the construction of a temple, dedicated in 1892. The congregation reached peak membership in 1902, but it dwindled to only six families by 1923 and had to board up the synagogue.

After World War II an influx of new families, attracted by improved economic opportunites, led to the reorganization of Temple Emanuel in 1953 under the presidency of Jules Aronson.

REMEMBRANCE CHAIRMEN

ASHEVILLE
Mrs. Morris Fox, 5 Valle Vista Dr., Asheville, 28804

CHAPEL HILL
Mrs. Minerva Levin, 101 Eastwood Lake Rd., Chapel Hill, 27514

CHARLOTTE
Mrs. H. J. Nelson, P.O.B. 35201, Charlotte, 28205
Mrs. Jerome Levin, 5019 Carmel Park Dr., Charlotte, 28211
Mrs. Arthur Frank, 1626 Providence Rd. Charlotte 28207

DURHAM
Mrs. Sam Freedman, 1200 Leon St., Apt. 419, Durham, 27705

GASTONIA
Mrs. Max Bennett, Downey House Apts. no. 3, Gastonia, 28052

GREENSBORO
Mrs. Cyril Jacobs, 4020 Watauga Dr., Greensboro, 27405
Mrs. Sol Levin, 1101 N. Elm St. Apt. 801, Greensboro, 27401

HIGH POINT
Miss Bess Schwartz, P.O.B. 5236, High Point, 27262

KINSTON
Mrs. Morris Heilig, P.O.B. 1711, Kinston, 28501

MYRTLE BEACH
Mrs. Hy Levine, 400 Calhoun Rd., Myrtle Beach, 29577
Mrs. Martin Bernstein, P.O.B. 739, Conway, S.C. 29526

RALEIGH
Mrs. A.L. Sherry, 4812 Six Forks Rd. Apt. 509, Raleigh, 27609
Mrs. Nathan Wegodsky, 3519 Horton St. Apt. 102, Raleigh, 27607

SALISBURY
Mrs. Jerome Madans, 333 Camelot Dr., Salisbury, 28144

WALLACE
Mrs. Noah Ginsberg, P.O.B. 367, Wallace, 28466

WELDON
Mrs. Harry Kittner, Box 191, Weldon, 27890

WHITEVILLE
Mrs. Herman Leder, P.O.B. 820, Whiteville, 28472

WILLIAMSTON
Mrs. Irving Margolis, 207 E. Franklin, Williamston, 27892

WILMINGTON
Mrs. William Schwartz, 2912 Hydrangea Place, Wilmington, 28401

If your town does not have a representative, please offer your services. Write:
Mrs. Nathan Sutker 723 Larkhall Lane Charlotte, N.C. 28211

I wish to make a contribution in honor of _____
Occasion _____
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(Your name and address)

N. C. Association Of Jewish Women

The N. C. Association of Jewish Women for many years has supported the work of the N.C. Council of Women's Organizations and takes great pride in the Council's accomplishments. We are pleased to announce that one of our own members, Evelyn Perry of Raleigh, is the Council's new President-Elect and we wish to share with you the challenging message of the Council's present President, Evelyn Voland. Her message is as follows:

As we wind up our thirtieth anniversary, we can look back to see how often NCCWO has been on the cutting edge of change. The North Carolina Council of Women's Organizations has recognized needs, researched them and launched programs to deal with these special needs and concerns of women. Included among its many efforts on behalf of women have been the sponsorship of conferences such as (1) a seminar on Higher Education for Women to raise public awareness for the need to give credit for skills gained through volunteerism and to provide continuing education for women re-entering the work force; (2) a statewide conference for Volunteer Coordinators after research funded by a grant to NCCWO indicated the need for organizations to provide a staff position to coordinate volunteer services; (3) a series of seminars funded by the N.C. Humanities Committee to examine the values underlying issues related to women, families and work; and (4) the annual Leadership Workshops for women and Fall Forums on policies and issues relevant to women. Further NCCWO has provided leadership rosters of competent women to recommend for appointment to state boards and commissions, and has cooperated with other groups interested in concerns of women.

While NCCWO has held a relatively low profile over the years, many of the programs and causes it supported have since been institutionalized. For instance, more women are now appointed and elected to public office. Continuing Education Centers have been established and offer programs designed to meet the special needs of women. There are Voluntary Action Centers in most large cities and Volunteer Coordinators in many agencies. Women are recognized for their leadership skills and knowledge about issues; the need to continue such training has been actualized by the series of Governor's Conferences on Leadership Development for Women on the state and local levels during the past five years, and a Governor's Conference on Women in the Economy is scheduled for the Fall of 1983. NCCWO has indeed been an instrument for change in areas of concern for women; NCCWO has been willing to risk trying new ways to meet needs—ways that have proven themselves to the extent that they have been "picked up" and incorporated into appropriate institutions.

During its thirty years of operation, NCCWO has had a hand in seeing the image of the half million women affiliated with the Council change from "Lady Bountiful" to an emerging force worth reckoning with. Actually, NCCWO has been only one of many factors contributing to this transformation. Perhaps the uniqueness of NCCWO's contributions to this change process has been due to the broad range of missions of the forty women's organizations affiliated with the Council. To represent them all, NCCWO could not in good faith become a single-issue advocacy group. It had to keep the whole picture in perspective and not push for one issue at the expense of others. Instead, NCCWO has played the facilitating role, opening doors to greater opportunities, whenever possible, so that its membership could move out to achieve their various personal and organizational goals more effectively.

Today we are in a new era in which the nation is looking to volunteers to help fill in the gaps left by budget cuts. NCCWO is represented on North Carolina's Task Force for Private Sector Initiatives. In essence, NCCWO is re-grouping in anticipation of an even expanded role in the future—a role that will preclude the active involvement of its membership on both the state and local levels. For the past year and a half our theme has been "Networking." Our workshops have dealt with gaining leadership skills through networking; our Annual Meetings have focused on ways our affiliate organizations have worked together with each other and other groups; we have looked at how we can each determine and better market our image; and we have sought ways in which we can learn to know each other better by working

together on programs of mutual interest. In short, we are taking time to "look within" our Council, not to protect our turf, but to assess our resources so that we might reach out and become more viable and vigorous leaders in a world of shifting priorities.

NCCWO is trying to enhance communication linkages between its affiliates by asking its Members-At-Large to facilitate this function. We are also exploring the feasibility of the North Carolina Council of Women's Organizations' affiliating with groups beyond the state, such as the National Council of Women of the United States which was founded nearly 100 years ago by Susan B. Anthony. NCCWO is seeking to lend more depth and breadth to all that it does in carrying out its own mission while at the same time, with the help of its affiliates, making North Carolina is a better place in which to live. Together we can do it well. Our heritage attests to that and our future depends on it.

OUR APOLOGIES

The October-November cover was made available to us through the Spertus Museum of Chicago, Ill.





ABOUT THE COVER

HANUKAH by Michel Schwartz

Approximately 2000 letters make up this unique rendering of the Chanukiah. The candle lighting blessings, Hanerot Halalu, Maoz Tzur, Al Hanisim, and more... executed in a modern version of the ancient Jewish art of micrography.

Michel Schwartz was born in Catskill, New York where his father served as Rabbi. Michel's artistic talent was recognized early by his family and teachers, and at age 13 he was enrolled in the New York School of Art & Design. In the decade following WWII, Michel specialized in Jewish advertising art, and created a host of projects for many Jewish organizations. For the past 30 years Michel has pursued a successful career in advertising.

At age seven, after his father taught him the rudiments of Hebrew letter structure, Michel began to design and innovate forms of the Hebrew alphabet. He has always been fascinated by the historic evolution of the Aleph Bet, some of whose characters predate the days of Abraham.

NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

Support the work of your association! Detach on dotted line above and mail this form with your 1982 DUES to: Yetta Leder, P.O. Box 637, Whiteville, N.C. 28472.

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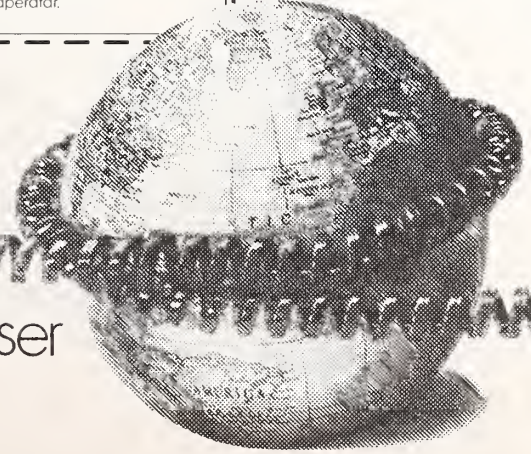
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		Dial Rate		
Region	Rate Levels	First minute	Additional minute	Hours
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	Discount	1.56	.95	1pm-6pm
	Economy	1.25	.76	6pm-7am
EUROPE	Standard	2.37	1.33	7am-1pm
	Discount	1.78	1.00	1pm-6pm
	Economy	1.42	.80	6pm-7am
PACIFIC	Standard	4.22	1.58	5pm-11pm
	Discount	3.17	1.19	10am-5pm
	Economy	2.53	.95	11pm-10am
CARIBBEAN/ATLANTIC	Standard	1.68	1.13	4pm-10pm
	Discount	1.26	.85	7am-4pm
	Economy	1.01	.68	10pm-7am
SOUTH AMERICA	Standard	2.77	1.18	7am-1pm
	Discount	2.08	.89	1pm-10pm
	Economy	1.66	.71	10pm-7am
NEAR EAST	Standard	3.68	1.33	8am-3pm
	Discount	2.76	1.00	9pm-8am
	Economy	2.21	.80	3pm-9pm
CENTRAL AMERICA	Standard	2.62	1.13	5pm-11pm
	Discount	1.97	.85	8am-5pm
	Economy	1.57	.68	11pm-8am
AFRICA	Standard	2.89	1.48	6am-12Naan
	Discount	2.17	1.11	12Naan-5pm
	Economy	1.73	.89	5pm-6am
INDIAN OCEAN	Standard	5.22	2.17	6pm-1am
	Discount	3.92	1.63	1am-11am
	Economy	3.13	1.30	11am-6pm

For countries that are not dialable, there's a 3-minute minimum and rates are somewhat higher.
Different rate schedules apply to Canada and Mexico. Check with your local operator.
Federal excise tax of 1% is added on all calls billed in the United States.

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*FIRST MINUTE/†ADDITIONAL MINUTE

Is Peace Still Possible?

SYLVIA SCAPA:

I was born in Salonica, part of what had been the huge Ottoman Empire, but now is in Greece. I went to French school and had the same education as French children have in France.

When time came to go to college, I went to French University and studied chemistry at the Sorbonne in Paris. War broke out meanwhile, and I was caught up in France. With the streams of refugees, I managed to leave France and go to the single neutral country in Europe: Portugal. From there I went to England where I stayed all during the war.

During the war, the Jewish community in Salonica, like all the others in Greece and Yugoslavia, was destroyed by the Nazis and the people exterminated in the camps of Auschwitz, and I lost my family. After the war I was able to come to the United States where I worked in biochemical research at Johns Hopkins and Columbia universities. The good climate brought me to Atlanta where I have been working in the same field at Emory University.

My interest is the history of the Jewish people and the understanding of the differences amongst peoples so as to eliminate the causes of war and suffering.

IS PEACE STILL POSSIBLE?

by Sylvia Scapa

America is now facing one of the most difficult tests of her young life. At stake is the fate of the State of Israel, of her people and of her civilization. Something else is at stake; think well and you will see. At stake is the conscience of the American people. If we allow the State of Israel to be destroyed, when the oil wells are dry and America is left without the oil from the Arab states, we will have failed one of the most difficult tests in our short history.

If I am concerned about the fate of my people, I am concerned even more about the stature and values of the United States, the country to which I owe so much, which helped me to sanity after the shattering of the Nazi slaughter, and which is the ONLY power that is willing and able to champion decency and moral values. As I see it, only the United States can save the moral values of humanity, as formulated through her Revolution.

In the same way that we can be influenced to a good deed, if there is a need and we happen to be at hand, we can, without being aware of it, be used by the power of evil. In my opinion, Sheik Yamani is acting according to the interests of his country and of his morals. In the battle always being waged between good and evil, it is Sheik Yamani's fate in history to play the role of Temptation to the Christian nations. He has already won a victory when Europe through the governments of England, France, Germany, Italy, and others have sold their souls for a barrel of oil by their support of the plan of Yassir Arafat and his Palestinian State, which is a euphemism for the destruction of the Jewish State.

But the United States has more resources than the European states have. She can hold her ground better, and she has more Jews--Jews who appeal to her conscience and help her to win the battle against temptation.

Will the United States of America fail her duty to her conscience and sacrifice the State of Israel and its people? My hope is in the thinking part of the American people, those men and women for who conscience is not only "a still small voice," but a thundering call.

As the Roman Empire expanded, she organized the different lands, built good roads and communications, had a government which functioned well, and brought prosperity to the regions. Roman rule was accepted because it had a powerful army and on the whole, morality. (The deca dence came three to four centuries later.) One small nation in Judea gave Rome a great deal of trouble, and the Roma army exerted great effort to conquer and pacify it. Judea refused to accept, not her rule but her civilization and her religion. The Romans could not countenance the contemp



Nothing sells our shoes better than our shoes.

f the Jews for the Roman
ods when Rome was the
pitome of civilization, and
ney were bewildered by wor-
nip of an invisible God, so
ne invisible God had to be
estroyed. The Holy Temple
hich housed that God was
urned, Jerusalem sacked, and
ost of the people of Judea
ere dispersed and led into
avery to the four corners
f the Empire. The Jews lost
eir Temple, but in exile they
arried its memory.

They carried something
se; a Book expressing their
enius, their philosophy of
stice and compassion. It is
alled the TORAH--the Law
f God, a Book for all to read.
ther peoples including the
indus, Moslems, Greeks, and
hristians glorified their God
y constructing magnificent
uildings. The Jew glorified
od by building moral values,
hics, and service, like abolish-
ent of slavery and improve-
ent of society with justice
nd mercy.

If we take a sweeping look
history, the Jews have de-
ended for their welfare on
ne conscience of the peoples
mongst whom they lived.
hey never had rights until
he American and French
evolutions. In Christian or
Muslim lands their fates varied
ith the conscience of rulers
nd clergy. When the govern-
ent was decent, they lived
peace; when persecution
ame, they moved to another
nd, leaving their possessions
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ook, adjusting to another
imate, another language, an-
ther culture. The welfare of
ne Jewish people has always
een a gauge, a barometer, a
easure of the Conscience of
umanity. If they were chosen
r something, they were chosen
go into the fire; when the
le was benevolent and en-
lightened, to survive; to perish if the test of conscience was failed by the lords and peoples of the land. If the Jewish people and its culture is lost, so too is lost to the Judeo-Christian world at least, the incentive to good conscience.

I think the three monotheistic religions are enmeshed in a sublime scenario on a cosmic scale, in the sense that humanity is enacting the drama on our planet.

Obviously Judaism, the mother of monotheism, is not dead in childbirth, as her older daughter, Christianity, has claimed. In spite of the claim of the Church that the role of Judaism was only to usher in the Savior of the world, and this done, was destined to disappear, we see Judaism alive in the *same* children of Israel, resisting destruction and surviving through torture at the stakes of medieval Europe, the Inquisition of the Most Catholic Church in Spain, the Russian pogroms instigated with the help of the Russian Church, and the butchery and horror of the Nazi holocaust. On the contrary, for him who studies history, Judaism remained intact, its survival exemplified by the achievements of Jewish men and women living in various lands in different fields of endeavor; medicine, music, social science. A list of Nobel Prize winners illustrates this point. Let us not forget the continuous explosion throughout the ages of Jewish mystic thought in Babylon, Palestine, Italy, Spain, Poland, Germany, or flourishing now in Israel amongst scholars of the Hebrew University of Jerusalem. In my mind Judaism still has a role to play in the evolution of man.

However, Judaism's younger daughter, Islam, full of youthful arrogance, is rebelling against her mother, refusing to allow her to recover her strength in the small corner historically allocated to her--Zion. Zion stands for the great ideals of Judaism, the Mount on which the Holy Temple was erected with extraordinary care to receive the Holy Presence and be sanctified by it. The Zionist movement expresses the desire of Jews to return to Zion, to recapture and live the ideals of justice and service under her own dominion, as well as to find their historical roots in the dust of centuries, bring those roots to light and grow again and be a light unto the world as ordained in Scriptures.

Now it is the role of the older daughter, who, having persecuted her mother for nearly two millennia, has come of age and found enlightenment, to help the younger daughter to gain wisdom and understanding and to help her see the ways of God and understand the need for the mother to pursue her mission.

That is how I see the role of the United States of America, a nation claiming to be Christian and whose leadership has achieved the maturity, wisdom, and responsibility for the task. The role is to convince the Arab and Muslim worlds that the State of Israel is no threat to them, but far from it; to show them the advantage of a stable democracy in such an unstable region as the Middle East; to show them the beneficial effect of the presence of the "People of the Book."

I want to say a few words to my Arab brothers. I want to say this: I love your culture; I love your music, your dance, your buildings, your sense of the esthetic. Please share your gifts with me and I will share with you what I have: care for the sick, social justice, compassion to suffering, and above all, love of life and respect for

life. Life is holy and precious to the Jew, be it his own, his enemy's, or that of the criminal. That is why the death penalty does not exist in the State of Israel. The curse upon the Jew is that he must, because of Arab hostility, fight and kill to protect his home and life. Killing, even when necessary to protect human life, is more horrible than losing one's own. For the sake of God, don't waste your money and strength killing Jewish men, women, and children; don't expose your women and children to Israeli bombing by hiding among them the killers of Jews. Life is good, and history has its own mysterious path. Don't look back; look forward. You don't have to build your home in Haifa or Jaffa which is overcrowded with Jews chased from other lands. Think of what your could achieve: you could push back the desert, build new industries, arts, schools, buildings. Use your creativity to remove suffering. You are welcome in Arab lands crying out for hands to work, if only you want to live in peace. I am not your enemy, even if I have taken what you think is your home. It was mine and I have nowhere to go. Just move up a little bit; you will be among people who speak your language and have your culture and your history. There is room for all of us, if we want to try. Open a new frontier and you will be freer and more fruitful than in crowded Haifa or even Jerusalem.

You have a Holy City--it is called Mecca. Oh, how I would love to visit it, but I am not allowed there. The friends who returned from the pilgrimage were walking on air, filled with joy. You have Medina. I don't know much about Medina, but it is your second Holy City. Let the Jews have Jerusalem. It is everything to us, from the time King David conquered the City and King Solomon built the Temple to house the Tabernacle. It helped us to have hope through the two thousand years of persecution, even when for some there was no hope, as at the ovens of Germany. It is not only because of the Holocaust that we want to return home, but because for two thousand years we have been roaming from land to land, and we are tired and want to build with our culture and express our creativity.

You said you have problems with terrorized children in your hospitals. Then you can understand our problems with our terrorized children: children of the Holocaust, children taken hostage in schools, falling through windows to escape the gun of the murderer, watching in terrible fright their schoolmates being killed; war orphans; children terrorized and maimed by bombings in the market place or left orphaned by the explosion, or their parents paralyzed and unable to earn a living. Do you know which job is most in demand in Israel? There are tens of jobs for one applicant--it is the child psychologist; so great is the need and the desire to save the children and restore life.

Let us help each other. Stop teaching hate to your child. We don't hate you. Maybe one day we will realize that your God and my God are the same God, because there is only one God. We know it now only as an intellectual concept; my prayer is that we can live the concept and find out we are all His Children.

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Leder Brothers

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Survival: "The Early Years"

Part Eight in the Autobiography of
DAVID SAMUEL SPEIZMAN

Transcribed from the original phonetic manuscript by Charles Coplan & Dorothy (Speizman) Coplan.

After Passover I returned to Lodz and on the train I met some men and one of them asked me why I didn't go to Reb Mendel Eisen's factory for work. I went to his factory, and he gave me a job and was astonished at the production I made and I was treated the best. I even had my own bed to sleep in and did not have to sleep on the floor any longer. My first was weaving small scarves--a one shuttle job. Only on the border did we use another shuttle and naturally we had to measure to make sure each scarf was the same size. This job like all textiles was seasonal.

One day Mendel Eisen asked me if I could work three shuttles and throw them in by hand every four picks, which was a very fine mercerized cotton. I said, "Sure, I can do anything. To me it does not make any difference. All I want is a job." Usually a box loom was used for that kind of work, but I did it without the box loom, and did it just as well and just as fast.

Mendel Eisen and his wife were just wild about me. I made about 10 rubles a week and he saved my money for me. Before the Jewish New Year his wife went out with me and bought the best cotton material to make shirts for me. The shirts were made by a fine shirt-maker, even to having my initials on them. Then Mendel went with me to buy wool to make my suit and top-coat. At that time we wore a long coat, and mine was made of the best cloth to be found. Then I went back to Jevitsa. I came home like a millionaire--not riding under the seats but well dressed and with money to jingle in my pockets.

What, what happened--something always has to happen. Three of us boys came home from Lodz that day. I was considered the best dressed and best looking, but the others were not bad either. We met three girls and that night after the Shule was dark we had dates with the three girls. We met at the Shule and believe me, we didn't do anything but talk and crack pumpkin seeds. All of a sudden we heard someone walking, so we three boys went one way and the girls went the other way. They had on white dresses and did not want to be recognized, so they threw the skirts of their dresses over their heads and ran. And, who do you think was coming?

It was the Rabbi's wife, and the Rabbi's daughter was one of the three girls. When the Rabbi's wife saw the girls she ran to awaken the Rabbi and said, "Come, I have just seen ghosts." The Rabbi looked out the window and saw what he took to be ghosts. While they were watching the other two girls out the window, their daughter got into bed. Believe it or not, the next morning the Rabbi proclaimed an extra prayer and fast day so we would not be bothered by any more ghosts and never knew one of them was his own daughter, and to this day, no one has ever squealed.

The Holidays were now over and back to Lodz we went. As I said before, textile work is seasonal. Reb Eisen asked me if I could weave beaver overcoat fabric, which was a very heavy job. Instead of having 10 or 12 treadles to work, this cloth was made with a French Dobby and it was done with two shuttles. One was heavy wool for the wrong side, and the other was a very fine wool for the right side. Instead of sitting down to weave we stood half braced by the loom--one foot pushing the treadle up and down, one hand raised the box loom up and down, and the other hand pulled the string to move the shuttle from one box to the other. For this type of work we were paid by the pick. Remember, we were so well trained that if we were told to put in so many picks to the inch, we did not put in so much as ½ more or less unless we wanted to.

TO BE CONTINUED

Tradition in the Kitchen

by Sarah M. Mendlovitz, Ph.D.

We really blew it last month! Not only were Rosh Hashanah recipes a month late but the recipe for Apple Cake might better have been called "Hanukah Oil and Apple Soup" because of the omission of 3 cups of flour and 2 cups of sugar. Many thanks to Mrs. Rheabel Margulies of Raleigh for pointing out the error.

This month being Hanukah, the traditional recipe should be for latkes to commemorate the victory of the Maccabees and the Temple light that burned for eight days on one day's supply of oil. Being an indifferent latke-maker, I doubt that Yiddishkeit would be enhanced by any recipe of mine. But winter is a-comin' and with it thoughts of cholent, the Jewish sleeping potion par excellence. For those unfortunate few who have no experience of cholent, it is the traditional shabbat dish put on the fire before sundown Friday night to simmer gently until noon the next day. Observant Jews in Eastern Europe took the family cholent to the baker's on Friday afternoon where the fires were banked for the sabbath and the community's lunch kept warm overnight.Most communities had an eruv to permit carrying within town on shabbat, so, after shul, the children retrieved their family's cholent. After feasting on this bean, barley, and meat delectable, everyone took a nap——largely because nothing else was possible. While many no longer observe the din about not cooking on shabbat, others still make a weekly cholent. It must be at least one-third cooked before shabbat begins and then burbles through the night to become meltingly delicious in time for lunch. The challenge is to make it moist enough not to dry out and burn but not so liquid as to resemble stew, the consistency of baked beans. The meat must have enough fat to be juicy but not enough to release a sea of grease. Lastly but not leastly, there should be enough onion-garlic-seasoning to keep the dish from being insufferably bland but one must estimate accurately ahead of time as the prohibition on cooking does not permit jazzing it up halfway through its tenure on the blech. A formidable task!

I thought I made a relatively decent cholent until we were fortunate enough to spend shabbat with Rabbi and Mrs. Yossi Groner in Charlotte, N.C. Mariashe's cholent convinced me I was an amateur. The meat was succulent, the beans plump and tender, the potatoes redolent of onion, garlic, tomato and kavana. It was back to the chopping bloc! The following formula represents almost a year of experimentation and consultation with Mariashe who is unduly modest about her cholent expertise.

CHOLENT

First, the pot. It must be deep rather than flat and wide and the cholent mixture shoul more than half fill it before you put it on to simmer. For two Hungarians or four people a deep 3 quart Corning Ware casserole or a silverstone or stainless Dutch oven is ideal. some people use cast iron but with tomatoes involved, I've not tried it as they take the seasoned finish right off the pot. For oven cooking, bean pots have their advocates. A large flat surface has too much exposed to the air and therefore dries out too quickly. Yo can also make cholent in a crockpot but that is a whole subspecialty beautifully described by Bonnie Rae Londo in MODERN JEWISH COOKI G (Crown Publishers, 1980). Next, the ingredients: (proportions matter more than absolute measurements). Dice two to three medium to large onions and a couple of cloves of garlic. Saute until soft in a frying pan in one or two tablespoonsful of oil. When soft (or even a little brown, depending) set aside. In the same frying pan, brown a 2-3 lb. piece of beef until all surfaces have a good color. The small end of a brisket is excellent as is breast of beef or chuck steak. You can also use flanken although you ma need to skim a lot of grease off before serving it. While you are browning the meat,

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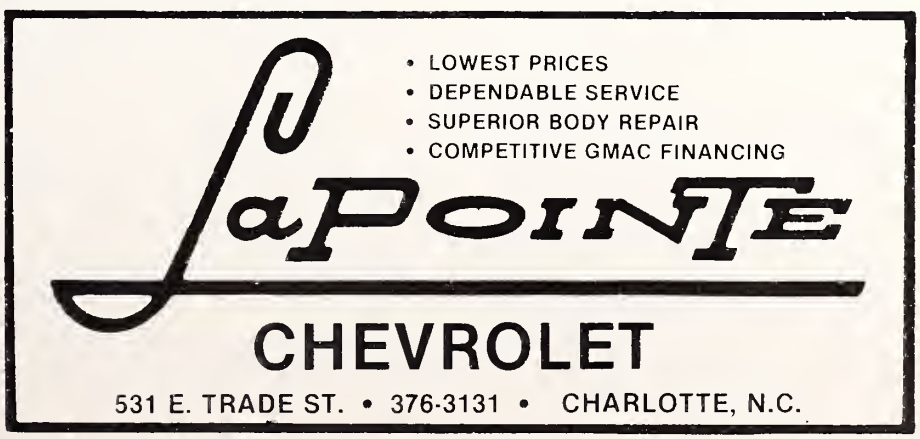
easure about 1 cup to 1½
ips of mixed dried beans
d barley: 1/3-½ cup navy
pea beans and 1/3-½ cup
rley is a good combination.
ou need not presoak the
less they are large and fairly
rd. They tend to mush if
aked. Place the beans in the
ttom of the pot, then put
e meat on top. Around the
ges of the meat, put as many
hite and/or sweet potatoes
you can fit in. We like them
rubbed and cut in half but
purist would peel them. On
p of the meat/potato layer,
read the sauteed onions and
rlic. On top of that (optional)
t one or two chopped tomatoes
a similar amount of catsup,
mato sauce or puree. The
usehusband thinks the ad-
tion of both potatoes and
matoes is radical messing
th tradition--but they do
ste very, very good. Salt and
pper generously and throw
a bay leaf if you like. Now--
e crucial factor--bring to
oil in the frying pan the
me amount of water as your
tal bean/barley measurement.
ir it around and scrape up the
rticles of meat and onion on
e bottom. Pour this amount
water over the layers in the
sserole. The water should
rely cover the cholent. Bring
a boil on the top of the
ve and then reduce to a
mmer. If you use a blech,
ace the pot so the liquid
just bubbling and cook for
elve to eighteen hours. You
n also place the pot in the
en at 150 to 180 degrees if
ur practice permits using an
en. Or if it isn't shabbat.
e real test of the steel in
ur character comes when
u check the cholent just
fore going to bed and see
t the water level has dropped
ow the top of the meat and
tatoes. Resist the impulse to
d more water. Resist the
nptation to stir--or you'll
d up with mushy cholent.

If you absolutely can't bear not to know what is going on at the bottom of the pot, it is permissible to sort of lift up one side or another of the cholent or make a hole down the middle to peek. What you're aiming for is that the beans should remain immersed in liquid but not the top layers. if it is clear that too much liquid has already boiled away you can add enough water to cover the beans and a little of the meat by lifting a section of the cholent with a large spoon and pouring in a small amount of water from the teakettle. Do not just pour water on top of everything: it will not penetrate and you'll end up with burned, soupy cholent. If the situation is dire (ie, dried out), lift and pour around all the edges judiciously and maybe a little through the center. By morning, the true state of affairs will be clear. If the cholent is the consistency of baked beans or chili, you have triumphed. If too wet, set the top of the pot askew and boil down a bit. If too dry, see above, although some authorities would not permit adding water--then one is stuck with dry cholent for this week. By lunchtime, everything will have blended meltingly and wonderfully. To serve, cut the meat into serving sized pieces and place on a plate. Put a couple of pieces of potatoes next to it. Then spoon out a couple of large spoonsful of beans and gravy either next to or over the meat. Cole slaw, carrot/raisin or green salad are good accompaniments. A bi gezunt, bis a hundert und swansig!

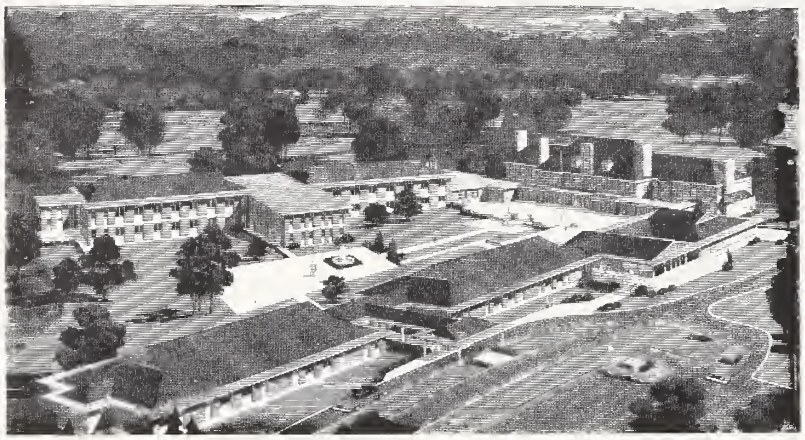
Here is the Apple Cake recipe, exactly as it should be:

APPLE CAKE
2 tsp cinnamon
6 tbs sugar
5 or 6 tart apples, pared, cored and sliced or chunked.
3 cups flour
2 cups sugar
3 tsp baking powder
4 eggs
1 cup oil
2½ tsp vanilla
½ cup orange juice
pinch of salt

Combine or sift dry ingredients together. Beat eggs, add oil, vanilla and orange juice. Mix egg mixture with flour mixture and beat until well blended. Prepare apples and sprinkle with cinnamon-sugar mixture. Grease and flour a large Bundt or angel food cake pan. Pour in half the batter and arrange half the apples over the batter. Pour in rest of batter and arrange rest of apples on top. Bake at 350 for 1 hour and 15 minutes. Let stand in pan for an hour before inverting on plate (or turn out very carefully after about 15 minutes and cool on rack.) Wrap well in saran wrap and it will stay fresh for several days.



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DECEMBER, 1982

WILDACRES RETREAT 1982

Reflections of the Executive Director

by Al. A. Mendlovitz

Under the direction of Norman Pliner, President, the Board of Trustees of the Home conducted a retreat at Wildacres in Little Switzerland, North Carolina, October 22-24. The theme, "A Course for the Eighties," was conceived to stimulate thought and commitment among the Board members, as well as to encourage fellowship and unity.

The objectives included providing a relaxed and casual setting for Board members and spouses, which would be conducive to informal gatherings and conversation. The aim was to provide a total environment that would stimulate and encourage creative ways of looking to the future of the Home and the future needs of the elderly Jewish population of North Carolina.

The setting . . . the Fall colors of the Smokies could not have been better. As we drove higher into the mountains, the closer we got to Wildacres, the more vivid the colors . . . What good planning!

Upon our arrival, we were greeted by the very hospitable staff, headed by Wildacres' genial manager, Phillip Blumenthal. Assisting him were the warm and knowledgeable Estelle and Leo Hoffman, who took care of many details and offered many good suggestions.

The program began with a short religious service prior to the Sabbath meal. Volunteer Cantor George Ackerman and volunteer Rabbi Leo Hoffman led us in the traditional ritual prior to the meal. Dr. Sarah Mendlovitz, the administrator's wife, lit the Sabbath candles. The service that followed reflected the be of the surrounding area and s fine tone for the coming weeke

Norman Pliner, giving his vi of the future, presented a hos varied programs for the generation. Building on the four tion laid by I.D. Blumenthal, Pliner pointed out that excelle was the criteria for service and we have a mandate to contin this way. He focused on the that we have been serving the elderly, and should move to s all Jewish elderly in the State.

Ms. Lorraine Hiatt, an envi mental psychologist/gerontolo presented the options availabl us in an interesting and dyna way. Her "Continuum of Care" c was the vehicle that showed us potential avenues of service.

tinued by showing us examples what others have done and by ping us to focus on many of the ues facing a Home such as ours olved with growing to serve a ader constituency.

Mr. Ed Hollowell, whose expertise n hospital legal matters, shared n us a corporate model that uld enable the Home to restruc- e in order to survive in the next ade.

he working sessions of our eat clearly accomplished what set out to do. They were thought voking and stimulating. Anyone o may have been lethargic, was ged out of it.

ounding out the weekend ex- ience were evenings filled with sic. Mr. Marvin Bienstock, the ministrator of the Jewish Foun- ion of Charlotte, led an informal, ous sing-a-long on Friday night. s. Judith Grennel, a concert nist, stirred our souls and rocked emotions with the marvel of her ds moving across the keys. She a woman whose joy of life was mmunicated through her com- nts and her music.

he hospitality of Anita and Herman Blumenthal, who opened their home for a cocktail party Saturday evening, will be remembered for the graciousness and warmth of our host and hostess. Special thanks goes to Roz Pliner and Shirley Horvitz for their Oneg Shabbat goodies, and to Sarah Mendlovitz and Ruth Julian for their homemade specialty hors d'oeuvres.

Sharing the facility with us for the weekend, was the NC Family Practice Association. This joint scheduling provided a serendipitous event: while there, Dr. David Citron was honored with the presentation of the First Annual David Citron Lecture of that association. Dr. Citron was recently appointed to our Board, and was able to participate with both groups.

Acknowledgement should be given to Gloria Hartman and her dietary staff for the meals provided. They were the source of real satisfaction to all of us. The Home's Dietary Department provided home-baked challah, fresh fruit, cheese, crackers and other special items for which we are grateful.

Few of us knew of all the detail work that had to be done for the smooth functioning of the total weekend. The Home's staff support, headed by Ms. Ellen White, commands recognition for a superlative performance.

For years, the Blumenthal family has provided solid leadership with dedication and commitment to involvement in both the Home and Wildacres. Herman Blumenthal is building on this foundation, adding the stamp of his own unique personal commitment in both areas. The Board Retreat brought together these two interests of the family in the best of circumstances. In a sense, it was a tribute to the past, present, and future.

Those of us who were there came away with the feeling of wanting more. We know it is important to reflect on where we were, mandatory to know where we are, but more important to think through where we are going.

Going to the mountain top at Wildacres in some ways raises us out of the everyday tensions of the present, and encourages us to dream the dreams that enable visions of a better world.

CALENDAR FOR DECEMBER

ECEMBER 1
ception for Annual Meeting gistrars, 11:00 am at the emmons Ramada Inn

ECEMBER 3
utreach Movie, 10:00 am in e Living Room
cial Hour, 3:00 pm in the ving Room

ECEMBER 6
wish Life Discussion Group, 0 in the Synagogue

ECEMBER 7
Wing Community Meeting, 5 in A Wing Lobby

ECEMBER 8
m, Ladies Coffee Club in the ffee Shop

DECEMBER 10
First Chanukah light. Special services in the Synagogue, 6:30 pm

DECEMBER 10-18
Chanukah

DECEMBER 12
Greensboro Youth Group visits, 3:00 in the Living Room

DECEMBER 14
Leave for Clemmons Senior Citizen Lunch, 9:45 am

DECEMBER 15
Holiday celebration at Reynolda House. Leave the Home at 2:00 pm

DECEMBER 19
Beth Shalom Day School Visits, 3:00 pm in the Living Room

DECEMBER 21
A Wing Wine and Cheese Party, 3:00 in the A Wing Lobby

DECEMBER 23
Interdenominational Love Feast, 2:30 pm in the Auditorium

DECEMBER 24
Christmas party, 10:00 am in the Auditorium

DECEMBER 28
Out to lunch. Leave the Home at 11:15 am

DECEMBER 29
Ladies Coffee Club, 2:00 pm in the Coffee Shop

DECEMBER 31
New Year's Eve celebration, 2:30 pm in the Living Room

Families and friends are invited to join us for these special events during the month of December.

"ON THE ROAD AGAIN . . ."

Twenty-two of us on the road to Asheboro early one fall morning in October — it was our first Home-sponsored trip to the North Carolina zoo! A caravan including two cars, the limosine (affectionately known as the "Yellow Banana"), the van and a truck rolled down the highway to this fascinating bit of North Carolina culture.

Included in the party were Ethel Iseman (Greer, S.C.), Anni Frankl (Winston-Salem), Alice Fruh (Greensboro), Francis Day (Winston-Salem), Lillian Wasserman (New York), Ike Goodman (Rutherfordton), Stephanie Holub (Babylon, N.Y.), Douglas Vaughn (Winston-Salem), and Lillian Sutton (Greenville, N.C.), Janet McNair (Winston-Salem), and Rose Liebowitz (Greensboro).



Carolyn Bright and Stephanie Holub are intrigued by the baboons.

Over a mile of walkways tramways led us through the Af exhibit, which features many o more common animals from i continent. Giraffes, elepha baboons, chimpanzees, and l live in large, natural areas. Nor the restraints of cement flo cages or bars marred the free and openness of their environm Some of us were also able to the new Reynolds aviary, an inc ibly beautiful and exciting gl domed building which houses b and plants of astonishing variety color.

Excellent facilities and per weather helped to make our ex sion even more pleasant. returned to BJH after the day-l trip feeling tired but happy, fi up with the sights and sounds very special trip!

WE GIVE THANKS

We give thanks —
for each day,
for Thanksgiving day,
for good turkey and good times,
for a holiday together.

We give thanks —
for the world around us,
for friends and for health,
for being able to do things
and being able to help others.

We give thanks —
for all the things that make us happy —
for caring, and being cared for,
for families and family gatherings,
for love and being together.

We give thanks —
for love and warmth and shelter,
for living in a free country,
for books to read and thoughts to think,
and for memories from years and years.

— by the residents of BJH



Anni Frankl, Ethel Iseman and Alice Fruh at the Africa exhibit.



Rick Rogers and Ike Goodman take a break at the Souvenir Store.

BJH Welcomes New Unit Manager

Staff, residents and families b a sad farewell to Joan Durha RN, the Unit Manager of B-1, late October. Joan, who is lov and respected by the B-1 co munity, ed back to her fam home in Delaware.

Marilyn Rowland, Director Nursing, announces the appoi ment of Elizabeth Carter, RN, Unit Manager. "Libby" is graduate of NC Baptist Hosp School of Nursing. After grad ation she worked as an Assist Head Nurse in Pediatrics several years, and then as Supervisor of Nursing at Am Cottage in Winston-Salem.

Prior to coming to the Jew Home, she worked at Knollwo Hall for five years and held seve key positions. Her last posit was Assistant Director of Nu ing. Libby has had an excell background in direct patient c e as well as management expe ence. We welcome her to Jewish Home!

BJH Craftsmen Make Clean Sweep of Awards at Dixie Classic Fair

ith great pride, we introduce this 's winners in the Senior Citizen's sion of the Dixie Classic Fair in ston-Salem. Ten out of fifteen JH's entries in the Arts & Crafts bits won ribbons. In addition, won the award for highest ndance by a nursing home at or Citizen's Day, with sixteen lents participating in the fun on 5.

the oil painting category, Mrs. e Block (Greensboro) was ded first place for a floral ngement. Mrs. Ida Montezinos (Charlotte) earned a second place for a lighthouse scene. Mrs. Molly Feldman (Greensboro) won a third place ribbon for seascape, and Mr. Abe Fine (Charlotte) placed fourth with a jaguar in the jungle.

Mrs. Alice Fruh (Greensboro) is to be commended for her three ribbons: third place in painting, third place for a crocheted infant set and a second place for a crocheted shawl. Mrs. Johnnie Boatwright (Wilson) designed an embroidered totebag which placed third.

Catherine Smith, BJH Craft Instructor, had high praise for all of the work accomplished by the residents. The residents themselves reflect the praise back to her, saying that her assistance and her carefulness help them achieve work of which they can be proud. Certainly the judges at the Fair were in agreement!

Many of the winning items will be displayed in the Craft Showcase at the Home for the next several weeks. Please make a point to drop by and see them!



nn Spear, Rose Lichtenfels, annah Levy, Ruth Johnson, nn Merritt & Carolyn Bright



Theresa Shoaf ties a smurf balloon to Mildred Yanko's chair.



Betty Grobstein and Lonna Hendrix take in the Midway.



e Ashendorf, Janet Case and an Sutton were interested in many exhibits.



Chocolate-dipped ice cream cones at the Fair — a real treat for Douglas Vaughn, Christine Daniel, Ruby Hutchins and Becky Haley!



Alice Fruh, Molly Feldman and Catherine Smith are all smiles over the winning exhibits.

FOCUS ON ROOMMATES

Lillian Sutton & Nellie Elledge

by Janet C. D. Case, Rec. Therapist

One of the most pleasant rooms which one can enter at the Jewish Home is N-205, current residence of Lillian Sutton and Nellie Elledge. Lillian was born in Greenville, N.C., lived in Winston-Salem for several years and returned to the eastern part of the state to live near her sister. She attended Greensboro College and taught the third grade prior to her marriage. Lillian has



Nellie Ellege & Lillian Sutton

two nieces living in the Triad area who have become familiar to residents and staff.

Nellie spent the earlier years of her life in rural Rockingham County. She taught English and Latin in a country school before marriage, and then worked in a retail store. She most recently managed rental property in Winston-Salem, where she resided for some time prior to her move to BJH. Nellie's daughter and her family are Winston-Salem residents and are very frequent visitors.

Lillian and Nellie have become good friends and companions since coming to the Jewish Home. This is evident from the moment one meets them, as they are together more often than not, and give each other friendly support during activities and physical therapy. Such a spirit of "family" is a lovely sight, and these ladies deserve much credit for together making their new residence truly a home.

Please Tell Me . . .

by Grace Chaplin
Admissions Coordinator

Q. Why do they serve Kosher food in the Home?

A. Since we are the only Jewish Home in North and South Carolina, we have a commitment to serve those Residents who have always kept a Kosher home.

Q. What is the Home's policy on tipping?

A. Staff members may not accept tips or gifts from Residents or families under any circumstances. There are so many employees "behind the scenes" that it would be unfair to single out a few individuals. Families or Residents wishing to acknowledge care and service may make a donation to the Employees' Fund in honor of the employee. Many family members and residents are glad to know about this policy during the holiday season in December.

Q. I have a little dog who has been my pet for many years. May he come and live with me at the Home?

A. No. We encourage visits from pets, but we have no facilities for caring for pets. Wouldn't it be nice if we could change this policy!!

Q. What does it cost to live at the Home?

A. Our present rates are $54.00 per day for a semi-private, intermediate care room, $57.00 per day for a semi-private, skilled care room, and $65.00 per day for a private, skilled care room. These rates include the services of our staff physicians, nursing care, social and recreational activities in the Home, counseling, laundry, and housekeeping services as well as many off-campus trips. Hospitalizations, medication, physical therapy, and visits to consulting physicians are chargeable expenses. Personal expenses, such as appointments at the beauty parlor, are the responsibility of the resident.

HAPPY BIRTHDAY

May your name be inscribed in the Book of Life with Health and Happiness:

Sadie Ashendorf
Sam Cohen
Alice Fruh
Elizabeth Gross
Goldie Kamenetz
Isaac Louza
Madeline Martinat
Dora Master
Bianca Pace
Minnie Tureff
Frances Yokeley
Usher Zimmerman
Sarah Horwitz

WELCOME

May you enjoy a long, happy and healthy life:

Robert Gerringer,
Greensboro, NC
Inez Hogg, Winston-Salem, N
Moses Horwitz,
Winston-Salem, NC
Sarah Horwitz,
Winston-Salem, NC
Hannah Levy, Charlotte, NC
Jordan Morris,
Winston-Salem, NC
Conrad Motsinger,
Winston-Salem, NC
Edward Robbins,
Winston-Salem, NC
Harry Satisky, Fayetteville, N
Zona Willard, Winston-Salem, C

IN MEMORY

We mourn the loss of Hay Passman, Aaron Watman, Even Yarborough, Ida Montezirs, Louis Bobrow and Grace Schwaz. May their cherished memos bring comfort to their loved ors.

FOCUS ON THE STAFF

PAT BLAIR

Business Services Director

-jcs

nergetic, creative, and multi-nted Business Services Director, Blair, has made a large and citive impact on the Home since ing the Executive Staff in 1981. ore coming to BJH, Pat worked arious accounting and manager-positions for ten years. She also ned experience in Marketing motions, and spent one year at Wake Forest University Law ool developing and implement-a Continuing Legal Education gram throughout North Caro-.

at moved to Winston-Salem from as, Texas, in 1979. She attended University of Texas, and gradu-d with a major in Accounting and inor in Ecomonics. She was ently accepted into a special ster's program at Wake Forest versity, the Executive MBA gram of the Babcock School of nagement. She is enthusiastic



Pat Blair

about the courses she takes, and manages to balance her strenuous schedule at the Home, at school and with her family, with equinamity.

Wynn, her husband, and Renee, her 15 year old daughter, make up Pat's household. In the free time she has, Pat enjoys swimming and walking, and making craft items. She and Wynn are well-known locally for their handmade fabric wreaths, and they have found that demand for them always exceeds supply.

Her responsibilities for the operation of the business office, the administrative office and the beauty shop place her in contact with a number of people both within and outside of the Home. Well-liked, personable and extremely capable, Pat is truly a valuable part of the Home's staff.

Ve express great appreciation o the following friends of the lome who made donations luring the months of Septem-er and October.

BUILDING FUND

Martin Babenco
srael Bloom, OBM by Teasa Abrams and Celia Bloom
Eric Goodman
Evelyn Yarborough, OBM by Edward Flynn

ENDOWMENT FUND

George Ackerman
Philip Datnoff
Harold Kadis
Sam Margolis
Raymond Schild



For obvious reasons, the star of this year's Hallowe'en Talent Olympics was Lazarus Cohen!

HAPPY ANNIVERSARY

These employees celebrate their November and December employment anniversaries:

1 YEAR

Neal Clinard, Orderly, B-1
Lonna Hendrix, Nursing Asst., B-1
Melvorine Holton, Nursing Asst., B-2
Hang Le, Cook
Bessie Teague, Nursing Asst., A Wing
Huong Vu, Dietary Aide

2 YEARS

Deneen Inman, Dietary Aide
Pat Robinson, Business Office
Joseph Smith, Housekeeping
Patsy Staley, RN, A Wing
Ruth Wharton, Receptionist
Susie White, Business Office

3 YEARS

Kathy Abbate, Nursing Asst., B-1
Annie Arnold, Dietary Aide
Helen Bumgardner, Director of Dietetics
Ann Merritt, Nursing Asst., B-1
Martha Shinault, LPN, B-1

4 YEARS

Margaret Cassel, RN, B-1
Grace Chaplin, Admissions Coordinator
Constance Hawkins, Cook

5 YEARS

Bonnie Ayers, Personnel Coordinator
Jerome McCloud, Orderly, B-1

WISH LIST

Cotton/polyester material suitable for aprons and gowns

Pole lamp with adjustable heads

Toiletries, small items suitable for bingo prizes

A piano for the living room

Baby dolls

Cosmetics for "beauty clinics"

Yarn

WHERE THERE'S A WILL, THERE'S A WAY

— *To A Secure Future for Frail Jewish Elderly*
— *To Save Money*
— *To Support the Blumenthal Jewish Home*

Throughout the Home's history, bequests both great and small — by family members and friends have helped to insure its future. Simply put, bequests to Blumenthal Jewish Home are gifts to t Home by Will. They can:

build additional facilities
support indigent residents
purchase new equipment
establish new programs
support current operations
increase the endowment

Bequests are given out of love and pride. Often, tax consequences play a role in determining a gift. GIFT TO THE BLUMENTHAL JEWISH HOME WILL ALWAYS REDUCE YOUR TAXAB ESTATE! Because of the Economic Recovery Act of 1981, dramatic new opportunities exist for you obtain a Will that transfers your estate free of federal taxes. Talk with your attorney to be certain th your Will is written to take advantage of the tax savings.

While you are reviewing your Will we hope you will consider a provision for the Home. Your bequ can be simply stated: **to receive a certain sum of money, a specified piece of property, or a stat percentage of your estate.**

We welcome the opportunity to consult with you and your advisors on your Will or Est Plan. Discussions will be in confidence and without obligation. Mail the coupon below

Herman Blumenthal, Chairman
Public Relations/Fund Raising Committee
Blumenthal Jewish Home
P.O. Box 38
Clemmons, NC 27012

Your Name _____

Address _____

City _____ State _____ Zip _____

Remarks _____

Gifts

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: Ida Brody
Jo Ellen Fleishman
Dr. & Mrs. Harry Yanoff

R. HARRY BREVDA
: Felix & Betty Holt Bell
Mr. & Mrs. G.D. Dodson, Jr.
First Union National Bank—
Alamance County
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Mr. & Mrs. Harvey F. Foster
Mrs. J.H. Freedman
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Bama J. King
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: Mrs. Ethel Iseman

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R. IRVING JOSEPH
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By: Toba & Harry Harris & Family

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By: Rabbi & Mrs. David Kraus

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By: Dr. & Mrs. Harry Yanoff

MRS. IDA MONTEZINOS
By: Ilse & Fred Bergen
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DEBRA F. WINDSOR
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By: Harry & Fannie Rimsky

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By: Mr. & Mrs. Ben Chernoff

MR. SAM CHECK
By: Mr. & Mrs. Arthur Frank
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Miss Sharyn Frank
Mr. & Mrs. Myron Slutsky
Mr. & Mrs. Frank Weisberg

MR. HAROLD DRESNER
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Miss Sharyn Frank
Mr. & Mrs. Myron Slutsky
Mr. & Mrs. Frank Weisberg

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By: Mrs. Esther Kanter

MRS. BERNICE SZABO
By: Dr. & Mrs. Harry Yanoff

DENA VOLK
By: Mr. & Mrs. Myron Slutsky

HAPPY ANNIVERSARY:

MR. & MRS. MORRIS FOX—40th
By: Dr. & Mrs. Noah Benninga
Mr. & Mrs. Ernest S. Rosenberg

MR. & MRS. ARTHUR FRANK—40th
By: Mrs. Gloria Cohen
Mr. & Mrs. Joe Cohen
Mr. & Mrs. Irving Miller
Mr. & Mrs. Ernest Rosenberg

MR. & MRS. IRA JULIAN—50th
By: Mr. & Mrs. Herman Blumenthal
Mr. Philip Blumenthal
Mr. & Mrs. Harris Clein
Mr. & Mrs. Leo Hoffman
Dr. & Mrs. Stephen Mackler
Joan & Bob Milman

MR. & MRS. WILLIAM KORALEK—40th
By: Mr. & Mrs. Leonard Madans

MR. & MRS. MILTON STEINBERGER
By: Mr. & Mrs. A. H. Garmise

MR. & MRS. HERB WEISMAN—40th
By: Mr. & Mrs. Arthur Frank
Mr. & Mrs. Leonard Madans

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MRS. LYNN EISENBERG
By: Mr. & Mrs. Sam Eisenberg

BELLE KINGOFF—80th
By: Mr. & Mrs. Leon Blaustein
Mr. & Mrs. Joe Schwartz
Mr. & Mrs. William Schwartz

MR. IRVING MARGOLIS—80th
By: Mr. & Mrs. Harry Kramer

MR. SIDNEY MINTZ
By: Rabbi & Mrs. David Kraus

MRS. STEPHEN MOSGIN
By: Aunt Sarah & Uncle Moe Horwitz

MR. DONALD OLENDER—60th
By: Bernice Haber

MRS. ROSE SPIRE
By: Mr. Louis Kornblau

MR. MILTON STEINBERGER
By: Howard & Hanna Adler

IN HONOR OF:

MRS. GRACE CHAPLIN
By: Ira & Evelyn Peck

CONGRATULATIONS:

MR. & MRS. ARTHUR ASCHENBERG—
GOOD HEALTH AND HAPPINESS IN
NEW HOME
By: Mr. & Mrs. Arthur Frank
Mr. & Mrs. Leonard Madans

MR. MORRIS SPEIZMAN: BONDS
FOR ISRAEL AWARD
By: Mr. & Mrs. Leonard Madans

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YAHRZEIT

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By: Minnie Lee Leder

MR. J. H. FREEDMAN
By: Mrs. J. H. Freedman
Muriel Freedman

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Haryce Waks

FREIDA S. TEICHMAN
By: Bertha F. Temin

MR. ABRAHAM YANKO
By: Mrs. Mildred Yanko

WHAT RELIGION CAN BE . . .

Let religion be to us life and joy.

Let it be a voice of renewing challenge to the best we have and may be; let it be a call to generous action.

Let religion be for us a dissatisfaction with things that are, which bids us serve more eagerly the true and right.

Let it be the sorrow that opens for us the way of sympathy, understanding, and service to suffering humanity.

Let religion be to us the wonder and lure of that which is only partly known and understood:

An eye that glories in nature's majesty and beauty, and a heart that rejoices in deeds of kindness and of courage.

Let religion be to us security and serenity because of its truth and beauty, and because of the enduring worth and power of the loyalties which it engenders: let it be to us hope and purpose, and a discovering of opportunities to express our best through daily tasks:

Religion, uniting us with all that is admirable in human beings everywhere;

Holding before our eyes a prospect of the better life for humankind, which each may help to make actual.

Reprinted courtesy of the Ohef Sholom Temple Bulletin in Norfolk, Virginia.

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the american jewish
Times Outlook

JANUARY 1983



Blumenthal Jewish Home ANNUAL REPORT

BEGINS ON PAGE 18

Editorial

Rabbi Lawrence Arthur Forman of Ohef Sholom Temple in Norfolk, Virginia, offers these guiding lines for us to use in response to hate literature which denounces Jews in America. These suggestions originated from the American Jewish Committee:

DON'T BE HASTY and let righteous indignation lead you into unilateral action. Remember that other members of your community are equally affected.

DON'T HELP THE BIGOTS BY GIVING THEM FREE PUBLICITY in letters to editors. The hate-mongers' vicious charges do not usually appear in respectable publications. They must pay for printing and distributing their own literature, a costly undertaking. Thus, they welcome any publicity, even unfavorable, which gets their names and their ideas into channels normally closed to them.

DON'T DIGNIFY CHARGES by refuting them with detailed factual and logical arguments.

DO INFORM KEY PEOPLE IN THE COMMUNITY that anti-Semitic literature has appeared on the scene. The appropriate agency to notify is the Anti-Defamation League, the Jewish Community Relations Council, or the United Jewish Federation.

DO ANSWER YOUR NEIGHBORS' QUESTIONS. Point out the disreputable sources of anti-Semitic literature—fanatics and other maladjusted persons, profit-hungry opportunists or frustrated attention-seekers who thrive on stirring up racial and religious conflicts. Explain that this material does not reflect the views of sensible, well-adjusted Americans, but only of the lunatic fringe.

DO TAKE PART IN CONSTRUCTIVE COMMUNITY PROGRAMS. State and municipal authorities charged with maintaining law and order are as eager as you are to stop the troublemakers. Leaders of churches, schools, and other institutions need the backing of sound public opinion, which is derived from continuous programs of inter-group education. In promoting activities that bring together people of all faiths, resistance to hate literature is built up.

As we work to combat anti-Semitism and gain a measure of confidence that we can do something about what happens to us, then life will be a walking upright, filled with pride and dignity, a blessing that aspires and fulfills upon the earth those values that impel civilization upward in a yearning to reach God.

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Journey Back

We are grateful to Hanna Adler for giving us permission to print these impressive memoirs, in addition to her regular submissions to the TIMES-OUTLOOK.

by Hanna Adler

Part Three

When I left Europe in February 1940, there must have been some thoughts of returning "some day." Some day for me was July 1982, and memories which had for the most part been tucked away very securely for 42 years came back into my consciousness in tulmultous waves. That in itself was a giant step forward and gave me a sense of new self-awareness.

I was particularly confronted with long forgotten memories as my husband Howard and I approached the Dutch border at Meppen, by rental car this time. When I left Germany in 1940, it was a tension filled, never-ending train ride. We had left Cologne after our tearful, final farewell to Opa Simon Fromm, who blessed us in the traditional way--one more time--as we boarded the train for Rotterdam.

Now, as we waited for clearance of our American passports, merely a courteous formality by a smiling Dutch official, I recalled vividly the crowded hut where a rough German woman officer had herded my mother, my sister Ruth, my little brother Herbert and me. She had found no hidden treasures in our meager belongings--just what had been explicitly authorized by Nazi officialdom.

I remembered the welcome of Jewish volunteers at the railroad station in Rotterdam, their empathy, concern and kindness as they took us into their clean and comfortable homes. I told Howard about that first slice of soft white bread with butter and jam, eaten in freedom. How often we reminisced about the delicate tea cups, brimming with hot tea with milk and sugar, gulped down politely, although it was an unfamiliar taste to which we had to get accustomed. After 3 days in Rotterdam, we had boarded the VEENDAM, a Dutch boat, probably on her last pre-war trip to America, loaded with refugees, headed for the "land of unlimited opportunities," as we called it.

The purpose of this trip to Holland was for a first meeting with a surviving second cousin and her young family. Ineke is a daughter of my beloved cousin Adolf, who lived with us in Germany for a few years and was active in my father's business. At the same time, he added a new dimension to our intellectual development. He chose the books my sisters and I would read and the movies and theater plays we would see. Moreover, being young teenagers, we idealized him. When the situation grew more and more ominous in Germany in the late 1930's, he returned to his family in Holland. We never heard from him again. We learned much later that my father's sister Selma and her entire family had perished in the deathcamps.

We were overjoyed when--through the process of German restitution procedures--word reached us that a daughter of Adolph's had survived the holocaust. She was entitled to her share in the family estate. It developed that Adolph had married in the Dutch underground. His pregnant wife found shelter in the home of a Lutheran minister. He and his wife, who had no children of their own, had hidden and kept this precious baby. What dangers this good couple faced! We know no details even now. The minister sent a snapshot of Ineke upon our request but asked us to discontinue contact. He assured us that Ineke knew of her background, had been raised as a Christian, and that he and his wife were well able to provide for her. She wanted to earn her teacher's degree. It hurt, but we abided by his wishes.

Last year this young woman and her family visited a school friend in Philadelphia. She faced her need to find family...and "life IS stranger than fiction." She found our aunt's number in the phone book in Philadelphia and thus a basis was established for what we hope is a gradually developing family tie. She understands how very much it means to us and that she is our only link to the entire Dutch branch of our family.

Now, as we neared the little town where Ineke lives, we wondered about the emotional scars and how much she might be willing to share. Most of all, we prayed we would be able to give her and her children the justified pride in her heritage. We don't speak Dutch; we did not dare speak German for fear that this language might evoke the same painful memories for the Dutch people that it does for us. We got lost--again and again--but eventually we found our way. We knew our cousin as soon as we saw her! Our Ineke looks like family! How reassuring it was to glimpse a giant wooden Mogen David in her living room window! Her 70 year old home was comfortable

and tastefully furnished. We noticed with gratitude that Ineke in her early 40's is a happy, capable, practical, competent, intelligent, and attractive woman. We recognized later that she is also happily married and is an affectionate and conscientious mother. Her husband Allard is a warm human being, intelligent, with worthy goals and high standards...and very handsome. He came biking home as soon as he heard of our arrival. It was Allard's and Ineke's 17th wedding anniversary, and he confided how grateful he is that Ineke was spared and protected and therefore able to become his wife. He understood how meaningful it was for her to get to know someone on her father's side of the family. His welcome and the sentiments he expressed so eloquently were highlights of our trip.

Soon the children came home from school. Mathilde, named for her maternal grandmother, is a very pretty, quiet, dark-haired, gifted 11 year old girl. We formed strong emotional ties. Her brother Hermann, also named for his Jewish great-grandfather, is 10, bright, lively, enthusiastic with an outgoing personality. He stole our hearts. The family is in comfortable circumstances with Ineke wanting to teach 2-3 mornings a week to save up for another trip to America. Her home is her castle, and she showed us proudly through the partially renovated house and the well cared for garden. There is a dog, a cat, and a pony for Mathilde; there were baby chicks and rabbits... and lots of room to grow and develop. A tender bond of love and respect unites this family.

Our hopes to hear more of Ineke's story were only partially realized. Maybe it was still painful, complicated by the language barrier and the limited time we spent together. She assured us that she had had a good and happy childhood with her foster parents who have passed away meanwhile. Not only did they rescue Ineke but also another Jewish baby, who grew up alongside Ineke as her sister. When she was 13, a confusing age for any girl, Ineke learned of her true identity and she commented only that it was difficult.

Ineke enjoys a close relationship with her husband's family and with her "sister." In addition, we were amazed and gratified to learn that she has an aunt, a sister of her real mother! This aunt is a survivor of Auschwitz! She was in her early 20's at the time, knew of Ineke's whereabouts and told her that what kept her alive against all odds was her determination to live for this little niece who was growing up among strangers.

There are survivors. Possibly since we are so few, we value each other so very much and cling to one another. We know we will see our Dutch cousins again...and we hope that Ineke will write that book some day, which is her intention.

The hours were too short. We watched Mathilde ride her pony and snapped pictures to treasure and to share with our family. Little Hermann, on his bicycle, volunteered to convoy us to the Autobahn so that our departure would be easier than our arrival. His love for everything American gives us hope that he surely will visit. We pray we may find that our family ties remain strong enough to span the wide Atlantic Ocean.

We soaked in the atmosphere of the Dutch countryside. There were speeding Mercedes Benz cars but also young and old pedalling their bikes to work, to shop and to school, just as I remember they did in 1940. They still show the same kind of integrity, kindness, and steadfastness we remember well. As we travelled back to Germany through fertile fields with farmland stretching as far as the eyes can see, we commented on how easy it probably was for the German tanks and troops to roll across the borders into The Netherlands. The scars of that war seemed to have healed.

My hometown in Westphalia was the next stop. A call reached us in Holland that we were expected and that arrangements were made for us to be guests of the city. My protestations were firmly met with assurances that it was a gesture to recognize and to honor my parents and all they had meant to this town where I was born and where our family had lived for at least 150 years.

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Kibbitzing-Community News

BOONE JEWISH COMMUNITY

by Sheldon Hanft

The Boone Jewish Community has had a very active year despite our decreasing size. Along with holiday celebrations, regular services and two marriages, we have reactivated the Jewish Students Club at Appalachian State University. Both groups sponsored the visit of Norman Olshansky, the regional director of the B'nai B'rith, who met with them and gave a brief address at a dinner in his honor. He also spoke to several hundred A.S.U. students on the topic, "The New Right: A Hate Network in Our Region."

Through a series of discussions, meetings, and parties, the ASU Students Club managed to involve more than half the Jewish students on campus in its activities. It also attracted several "formerly Jewish" students and several Christians interested in conversion.

As part of their spring semester activities, the ASU Jewish Club would like to establish contact with synagogues and youth groups in our region who would be interested in hosting or exchanging visits. If there are any congregations or groups who would be interested please contact Sheldon Hanft, History Dept., A.S.U. Boone, N.C. 28608.

The Boone Jewish Community would also like to thank the Hickory Jewish Community for arranging and directing the Bar Mitzvah of Harry Trachtenburg, whose family has settled in Boone after residing in Hickory. The Trachtenburgs are Guatemalan refugees who have a Soc Shop on Highway 105 in Boone.

As in the past, we would like anyone coming to vacation in Boone (for the ski season or the summer cool) to contact us. We have services every Friday evening in the Reform tradition and we welcome everyone.

For information call (704)-264-4576 or 264-7386.

CHARLOTTE B'NAI B'RITH WOMEN

by Estelle Goozner

Charlotte BBW met on Dec. 1st at the Jewish Community Center for a business meeting and using our talents in making decorative bows in preparation for our annual Christmas and Chanukah gift wrap. We had two areas for gift wrap this year, Cotswold shopping center and Service Merchandise Mart at Independence Blvd. This was our big fund raiser of the year to help support our many community projects.

We have set up our nominating committee to prepare a new slate of officers for 1983.

We plan to give our Older Adult Luncheon on Jan. 19th. The program will be titled "I Remember Mama."

We are planning a Valentine Party on Feb. 12th. It will be a fun night with our spouses.

We have chosen Marilyn Maxson as winner of the BB Human Relations Award this year. She has served the Charlotte community beyond her line of work and duty.

On Nov. 3rd we had an unusual meeting. We met in the evening at the Meadows Club House and our guest speaker was Cheryl Spangenthal, a Reflexologist. A Reflexologist teaches you how to ease tension through foot massage, and one can find relief just a massage away.

On Oct. 20th at 8 PM in th Jewish Community Center we had a candidate Forum for County Commission and Sher f. On Oct. 27th, at 8 PM, we ha the State House and State Se te Forum. Those who attended became well informed throug the question and answer perio A well informed citizen make a good voter at the polls.

Congratulations at HaLaila BBW on winning the Sidney G. Cussworm Award for exemplary community voluntee service.

Susan Brucks' home was t site for our Community project "Pumpkins for Pediatrics On Oct. 18th and 19th, our members made Styrofoam pumpkins for tray favors for the children in Presbyterian and Memorial Hospitals. Two of our women dressed as a raccoon and clown delivered the pumpkins to the hospitali d children and it really brighten i their day.

BBW are giving their time to do the paper work for the Charlotte community's cance Hemocult testing.

Our future project is the "Arosa House." It's a family support Center which will op soon and house battered chil e n. The house will be helpful to rehabilitate the parents and g

a mutual understanding between children and parents. We're fixing up a room in the facility and will help with the children when they move in on a voluntary basis when needed.

OHEF SHOLOM TEMPLE, NORFOLK, VA.

The Ohef Sholom Temple Youth Group has planned spectacular upcoming events for the coming year, including a Purim Carnival, a car wash fund-raiser, and a beach retreat. For information contact Rachel Johnson.

Sunday Brunches continue to be sponsored by the Men's Club with interesting programs.

Newlywed couples in October and November: Jean Ann Burchell to Bruce Randolph Frieden; Sue Ann Elliot to Dr. Barron Stillman; Cheryl Annette Machamer to Burton Alan Siegal; Carrie Jo Herbert to Andrew Stephen Beskin.

On January 4 a Volunteer Choir will be formed for late teens and adults at 7 PM in the Chapel. For information call Chuck Woodward at 625-4295.

CONGREGATION KOL EMES, RICHMOND, VA.

Dr. Avraham Schwartzbaum and his family will leave in January to make their home in Eretz Yisroel. The number of Kol Emes members and Rabbis who have emigrated to Israel exceeds proportionately and numerically those who were affiliated with any other organized group in Richmond.

Congratulations to Mr. and Mrs. Joseph Rudlin on the occasion of their 60th wedding anniversary.

A Siddur has been presented to Kol Emes in memory of Michael Morenfield by Mr. and Mrs. David Morenfield.

Volunteers are needed for Beth Sholom Home. Residents of the Home will appreciate any time convenient to people of all ages. Call Rita Russakoff at 282-5471, Ext. 25

HICKORY COMMUNITY NEWS

by Terri Berndt Sullivan

On November 19th and 20th, we celebrated the Bar Mitzvah of Harry Trachtenberg with his family and friends. Harry's parents, Max and Shirley, have recently come to this country from Guatemala. Harry was here for about a year before his parents joined him. He lived with a Hickory family, where he quickly became indoctrinated in American ways. His adoptive family—the Cass Ballengers—encouraged Harry to attend High Holidays and Sabbath Services at the Hickory Jewish Center. During this year he also studied Hebrew under Phil Datnoff in preparation for his Bar Mitzvah. Harry and his family are now living in Boone and we all wish them much happiness in their new home.

Hickory Jewish Center will have a Sisterhood again! After a dormant period of a few years, we are getting back on our feet. We've got a record number of women—some longtime Hickory residents and many new ones—all interested in working towards the very real goal of a new synagogue sometime in the not-too-distant future. The kick-off evening was a dinner meeting with a speaker on health and fitness. Future meetings are scheduled for once a month and we hope all the interest and enthusiasm will endure.

Our monthly Rabbi's Weekends are going very well. Especially interesting are the Adult Education sessions. Recently we've been discussing Jewish Ethics in relation to our lives today. These discussions are lead by our Rabbi Cal Bland of Durham.

GREENSBORO, N.C.
Jewish Day School Conclave

The only two Jewish Day Schools in North Carolina are reaching out to each other in what is hoped will be the first annual day school conclave. Students of Greensboro's B'nai Shalom Synagogue Day School and the North Carolina Hebrew Academy of Charlotte have already begun exchanging pen pal letters to break the ice.

Greensboro students showed their Charlotte pen pals the B'nai Shalom ropes by escorting them to Friday morning classes and involving them in their weekly creative Shabbat service. B'nai Shalom parents organization held a picnic and bonfire.

B'nai Shalom Picks an Apple!

B'nai Shalom Day School is pleased to welcome an exciting new member to its staff... an Apple II computer! Due to the generousity of Ralph and Jan Levy, parents of Alan Bardy, the Apple was "recruited" to serve as a vehicle for reinforcement and enrichment of skills. Because many students are already familiar with the Apple II, it won't be too long before new programs are being developed, too!

The microcomputer revolution has brought with it a flood of educational software for all subjects and ages. Of course, Jewish Educators have gotten into the act. Programs are now available for holidays, Bible, history, heroes, and more. B'nai Shalom will take advantage of these eventually integrating the Apple into the Judaica program

as well as the secular.

All the classes eagerly await a visit from the "Apple Cart." It is said that late at night when its dark and quiet, you might be able to catch the Judaica staff trying to teach Apple to speak Hebrew. Stranger things have happened!

TEMPLE ISRAEL, CHARLOTTE, N.C.

MARK YOUR CALENDAR—1983 Schedule of Adult Education Film Programs
Sunday, January 23, 1983—8 PM INHERIT THE WIND-A fictionalized version of the real life trial of John T. Scopes, the so-called "monkey trial" in Dayton, Tennessee. The subject was Evolution vs creationism, pitting Clarence Darrow, played by Spencer Tracy, against William Jennings Bryant, played by Fredric March. The episode which occurred in 1925 is timely today when the subject is again in popular debate.
Sunday, April 24—8 PM-THIS IS SHOLEM ALEICHEM-A short film, paying funny, affectionate homage to the most famous Yiddish satirical humorist of our time. Jack Gilford portrays the creative talent of Sholem Aleichem in a mixture of dramatic vignettes, interviews, and sight gags... and
RENDEZVOUS WITH FREEDOM-another short film, tracing the development of American Jewry. Filmed in Holland, Germany, and the United States, it begins with the Spanish Inquisition. It shows how Jews contributed to and participated in historical events in America.
Sunday, June 19—8 PM-BYE, BYE BRAVERMAN. This film is a comedy-satire, depicting a day in the lives of some pathetically absurd Jewish intellectuals. George Segal renders an exceptional performance as Braverman's closest friend. Other notables in the cast are Phyllis Newman, Alan King, Godfrey Cambridge and Jessica Walters.

1983 SCHEDULE OF ADULT EDUCATION LECTURE PROGRAMS
Sunday, February 27—8 PM-

Steve Hockfield will speak on THE POLITICAL ISSUES FACING AMERICAN JEWRY
Sunday, March 20—8 PM- Barnet Weinstock will speak on THE HISTORY OF MATHEMATICS
Sunday, May 22—Dr. Harry Chernotsky will speak on ISRAEL AND THE ARAB WORLD

ALL ABOVE PROGRAMS WILL BE HELD AT TEMPLE ISRAEL--Adult Education Program Chairman is Shai Richardson. Co-Chairman is Sidney Goozner.

SISTERHOOD BONDARAMA is again in full swing. There are 36 US Bonds in $50 denominations, 2 of $100, one $450 Israel Bond and one $900 Israel Bond. Drawings are held each month at Sisterhood Meetings at Temple Israel. Each month four $50 US Bonds are won. In May all participants are eligible for two $100 US Bonds and the two Israel Bonds. This season's winners to date at this writing are Lois Benjamin, Minnie Birnbaum, Berta Kaplan, Arlene Karp, Barbara Levin, Pebbie Polk, Sarah Strause, and Judy Tager. To participate send a check for $25 payable to Temple Israel to Barbara Levin, 5019 Carmel Park Drive, Charlotte, 28211.

TEMPLE BETH EL, CHARLOTTE, N.C.

Two magnificent pieces of art were donated by G.G. Kosch, Elise Menaker, and Carolyn Hennes and their families in memory of their husband and father, Sidney Kosch. The works will hang in the Sanctuary of Temple Beth El. They were dedicated on December 10, the anniversary of Sidney's death.

A corporate seal embosser was donated by Sol and Ada Shapiro to Beth El.

Original art works by members of the Congregation will be on exhibit on January 27. All entries must be at the Temple on Wednesday, December 15, between noon and 6 PM. There will be a gala reception and celebration on the January 27th 40th Anniversary Art Exhibition. For information call Louise Bernstein, Ethel Gordon, G.G. Kosch, or Anne Yudell.

Another celebration of Beth El 's 40th Anniversary will be held at the Oratorio Concert Saturday evening, January 15, at Ovens Auditorium. The Oratorio Singers will perform Leonard Bernstein's "Chichester Psalms," sung in Hebrew in honor of the anniversary. The Temple will present a reception in the Starlight Lounge at Ovens, following the concert. Also featured in the program will be Mozart's "Requiem."

Rabbi Harold I. Krantzler is a singing member of Charlotte's Oratorio Singers, and the congregation will undoubtedly attend en masse. The purchase of three subscriptions awards a fourth one free.

Eighteen people attended the first Chavurah meeting in November. Singles and couples of any age are invited to participate and may call Rabbi Krantzler for information at 366-1948. Another Chavurah group may be formed.

MEMBERS OF CHARLOTTE'S TEMPLE BETH EL ATTEND SERVICES AT RESURRECTION LUTHERAN CHURCH

Last July at the annual Wildacres Retreat of Temple Beth El, one of the speakers was Reverend Herb Mirly of Resurrection Lutheran Church. The Seminar's subject was "Your Way and My Way: An Interfaith Exploration."

So warm and understanding was his attitude that participants were desirous of continuing the relationship in Charlotte. From that idea came the invitation to visit, and the response was evident on Sunday, November 14, when about 80 members of Temple Beth El joined worshippers at the Church. They were greeted by Church members, who took the guests to their homes for lunch after the services ended.

The theme stressed was that we are expected above all else to love God with all our being and to love our neighbor as ourselves, a common creed which unites Jews and Christians.

Resurrection Lutheran Church is a member of the Missouri Synod, which allows freedom of worship. The majority of the Congregation is young, and many children were present. Apparent in the participation was a reverent spirit of good will, filled with fervor of expression. The hymn book contained much modern music, partly composed by Bill Dailey of UNCC, who is music and choir director of the church. There were instrumentalists playing trombone, drums, electric guitar, violins. There was expressive, spontaneous dancing around the central altar.

Assisting Rev. Mirley were Pastors William Gittner, Bill Olson, Rollo Liemer, and Bruce Alkire.

The event was an attempt to learn who we are and to strive for understanding of each other. American Jews and Christians need individual contact. We need to set aside old images transmitted from Europe. We should not be suspicious of each other. It is unjust to say, "Scratch a gentile and you'll find an anti-Semite." There would be fewer anti-Semites if we weren't constantly scratching them to test their good faith.

There are people who don't like us because we are Jews, but as Max Dimont told us, "Everyone doesn't have to like us." There is nothing we can do about that, but many are uncomfortable with us for the reason that we are obviously uncomfortable with them, and we can do something about that. We can improve our acquaintance and understanding of each other.

Sylvia Greenspan was the motivator and chairman of this endeavor by Temple Beth El, assisted by Lee Blumenthal, Judy Perlin, and Jesse Simon.

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N.C. Association of Jewish Women

INTRODUCTION: This article is the first of a series relating to the History of the N. C. Association of Jewish Women. It is in answer to many requests to publish this interesting information. The series of articles will be taken directly from the printed material in the organization's files---though portions have been deleted, due to repetition and limitation of space.

Carole Guld, 2nd Vice-President

HISTORY OF THE NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

by Emma R. Edwards

First Decade: 1921 to 1931

Why bother with a History of the N. C. Association of Jewish Women? To a handful of loyal women, every detail of a dozen conventions and a score or more of meetings is indelibly stamped in their minds and hearts; yet today this handful of women does not work alone. Unto them have been added others---fresh, young, eager, equally loyal to the ideals of the Association, though not so familiar with its early struggles. It is a chronicle of noble effort and glorious achievement, reflecting honor upon many, and well worth the telling.

In the address of welcome at the first annual conference in Greensboro in 1922, Mrs. Charles Weill said that to Emerson's statement that "An organization is the lengthened shadow of one man," might well be added "or one woman." Without Mrs. Sol Weil of Goldsboro such a force as the N. C. A. J. W. would have been much later in developing or might not be in existence today.

On January 11-12, 1921, thirty-two representative Jewish women from all portions of the State gathered in Goldsboro at the invitation of Mrs. Sol Weil, and there within the time-honored walls of Oheb Sholom Temple the Association was born.

Jews had lived in North Carolina for more than a century; though not numerous, their fine qualities as citizens and their deep-rooted Jewish loyalties had won respect for them wherever they had settled. Formal congregations were few in number, and organized Sunday Schools were scarce. In 1921 there were only two Rabbis in the entire State, in Goldsboro and Wilmington.

Discussions by women who had worked alone, each striving for the same goal, showed the need of a strong central organization for spiritual and social development. Topics considered have a present-day sound: Synagogue attendance, Religious Education, Religion in the Home, better Sunday School text-books, Jewish charities, and Jewish music. The historical background of the period is indicated by the subject of the main address "Henry Ford and his Anti-Jewish Propaganda," as ably discussed by Dr. Louis Mendoza of Norfolk, Va. The usual tea and reception were sandwiched in between business sessions. Those who attended were guests in private homes.

Born with unusual strength, the organization reflected the broad-mindedness of its originators in the Object of the Association, thus expressed: "To deepen the religious life, to stimulate interest in Jewish affairs, and to increase Jewish community activity."

The founder of the Association, feeling that the task of drawing together Jewish women of all branches of the faith might be beset with difficulties, spoke thus in her address of welcome, "Let us above all remember that we are children of many mothers, that we have different points of view, different methods of reasoning. Let us be just to each other, give to each other the same patient hearing that we ask for ourselves. Let those of us who have orthodox views believe that the radical views may be as sincere as our own; those of us who are conservative or radical believe the others just as honest as ourselves, so that harmony and peace may mark our going as our coming." Lest there be whisperings that the new organization leaned one way or the other, a resolution stated in clear-cut language, "That this organization shall be allied with neither conservative nor liberal Judaism, nor be federated with any national Jewish organization; but a State unit whose purpose shall be to promote Jewish communal life."

The Association is still the only organization of its kind in the world; no other known body has for its purpose the uniting of Jewish women of Reform, Orthodox, and Conservative leanings, into a state-wide group. This unique quality is often cited.

A tentative constitution was submitted and definitely adopted at the next annual conference; its provisions for membership, its offices, chairmanships, and directorships have been modified only slightly. The first officers selected to guide the destinies of the Association were:

Chairman: Mrs. Sol Weil—Goldsboro
1st Vice-Chairman: Mrs. E. Sternberger—Greensboro
2nd Vice Chairman: Mrs. K. Stein—Fayetteville
3rd Vice-Chairman: Mrs. G. Lichtenfels—Asheville
Recording Secretary: Mrs. J. W. Cone—Greensboro
Corresponding Secretary: Mrs. M. Rosenthal—Raleigh
Treasurer: Mrs. Elmer Oettinger—Wilson

The first decisions of the new executive board were to order stationary to invite all Jewish women in N. C. to join the Association, and to employ Mrs. Sadie Lee Bear, of Raleigh, as Field Secretary at a salary of $1,000 a year. Executive board meetings were held in almost every instance in Raleigh, first at the old Yarborough Hotel and (after it was built) at the Temple Beth Or. Officers, chairmen, and directors came together in the intervals between conferences, usually in October, to plan the next year's work.

For six months of 1921, Mrs. Bear traveled to several sections of the State, often in company with Mrs. Weil, but by the Fall she found that she was unable to continue the work, and Mrs. Hattie Spier Weinberg of Greensboro was elected in her place as State Organizer. Mrs. Weinberg had been living in Newark, N.J., but was a N. C. Jewess of many capabilities and accomplishments.

Next to Mrs. Weil, the name of Mrs. Weinberg stands out during the early years of the Association as a potent force in drawing together hundreds of women, many of whom had lived for years without hearing a word of Judaism outside their own homes. During Mrs. Weinberg's four years as State Organizer (later called Field Secretary), there was not a community, large or small, that she did not visit, taking with her the gospel of unity and cooperation in the name of Judaism, pleading eloquently for the fuller and finer observance of Jewish customs in the home, and better religious school advantages for the child. Mrs. Weinberg proudly stated that she had shaken hands with every Jewess in N. C. at that time. She was sent out at intervals to schools and institutes in order to bring to her work the most up-to-date methods known, some of these being the Menorah Summer Scholl, the Jewish Chautauqua, and various national conventions.

The first efforts of the State organization to develop local groups or branches of the N. C. A. J. W. were not always successful. Where one or more Jewish organizations already existed in a small community, the wisdom of bringing in another organization was questioned; the gradual working out of District supervision and the furtherance of the aims of the Association by local organizations already existing seems eminently more logical and satisfactory.

JEWISH NATIONAL FUND WATTS LINE: 1-800-553-TREE

In these times when Israel's plight is so much on our minds, it is essential that we are united in our commitment to build for peace. We must as one people fulfill our vision of a safe and flourishing Israel.

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This year and next, the Jewish National Fund has committed large sums of money to development, land reclaimation, and massive tree planting programs that are essential to Israel's growth and security.

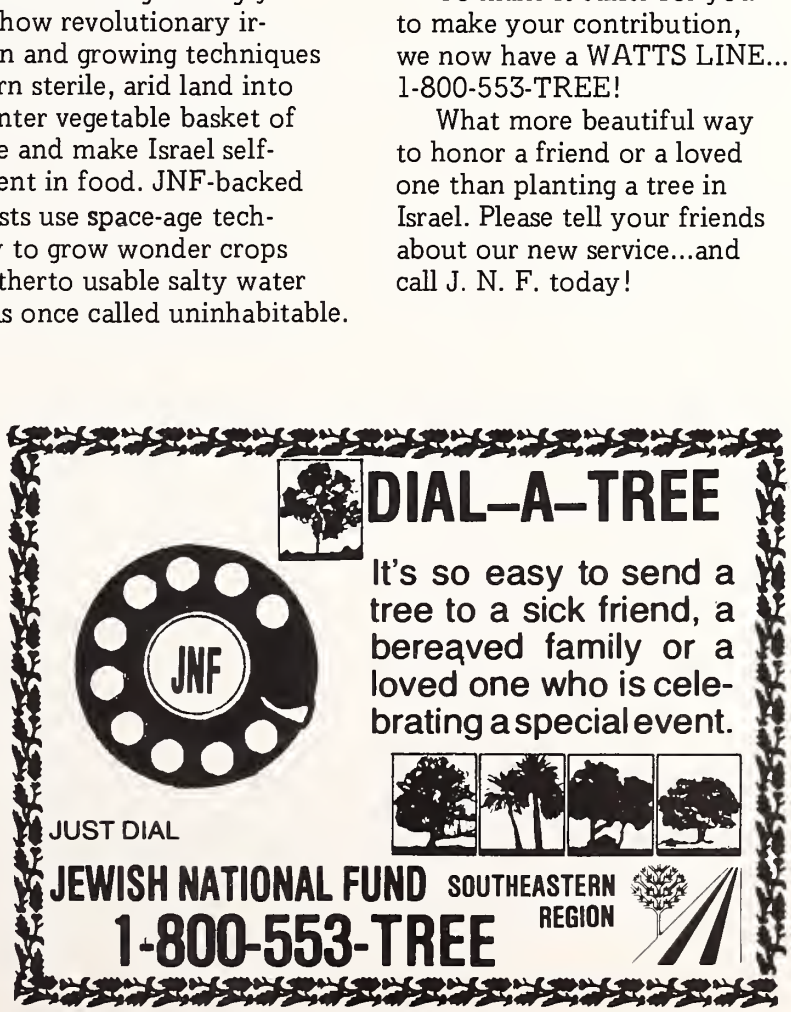
Our work has continued throughout wars and upheavals and political uncertainty. We have turned sand into land, deserts into gardens, dotted Israel with a signature of green and created an agriculture that is the wonder and envy of the world.

Now the Jewish National Fund is involved in one of the most exciting, dramatic and important ventures of the 20th century—creating an agricultural miracle in the Negev Desert.

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To make it easier for you to make your contribution, we now have a WATTS LINE... 1-800-553-TREE!

What more beautiful way to honor a friend or a loved one than planting a tree in Israel. Please tell your friends about our new service...and call J. N. F. today!



Letters to the Editor

I have been researching my family history for the past four years.

Right now I am trying to find my greatuncle's children or grandchildren. My uncle's name was Louis Kirstein, his wife was named Mae. At first they were living in Portsmouth, Va., then Parkersburg, West Virginia, and they died in Coolsville, Ohio.

If anyone is related to these people, please write to me. Any and all information would be greatly appreciated.

Sincerely,
Laurie B. Platt
1602 Wilbur Road
Roanoke, Virginia 24015

I was given your address to write to for possible aid in my search for information on my grandparents and the town they came from...My grandfather, ELIAS AARON MOGILEVKER and his family came here in 1889 from Oshmyany (OSZ-MIANA) which is some thirty miles south of Vilna, Lithuania.....I would like to see some old photographs of the town, how and where they lived and dressed, their schools, synagogues, cemetaries, etc.

Any addresses of individuals or organizations...would be greatly appreciated.

Raymond Mag
247 Reservoir Rd.
Newington, Conn. 06111

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Mrs. Jerome Madans, 333 Camelot Dr., Salisbury, 28144

WALLACE
Mrs. Noah Ginsberg, P.O.B. 367, Wallace, 28466

WELDON
Mrs. Harry Kittner, Box 191, Weldon, 27890

WHITEVILLE
Mrs. Herman Leder, P.O.B. 820, Whiteville, 28472

WILLIAMSTON
Mrs. Irving Margolis, 207 E. Franklin, Williamston, 27892

WILMINGTON
Mrs. William Schwartz, 2912 Hydrangea Place, Wilmington, 28401

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Survival: "The Early Years"

Part Nine in the Autobiography of
DAVID SAMUEL SPEIZMAN

ranscribed from the original phonetic manuscript by
harles Coplan & Dorothy (Speizman) Coplan.

At this point, Reb Mendel assigned an apprentice to me--his son, David. David was a smart oy and learned quickly. Soon he was able to keep up with the rest of the weavers. One day he ked me, "Why is it, I work as hard and as fast as you, but you still outproduce me?".I told him soon as he was as strong as I, he would be able to pound out the work with my speed. To David, is was not the answer. He realized something else was involved so he kept pestering me for the ght answer. Finally, one day I told him the "Trick of the trade." David was not content to equal y production--he adjusted his pattern so that he outproduced me. Needless to say this type of eaving soon caused the manufacturer to discontinue the work coming to Reb Mendel.

While I was working for Mendel Eisen I fell in love with my Uncle Joseph's sister-in-law. Her ame was Hannah. We went together for about three years. Of course, the only time we could e each other was on Saturday or on a Holiday. Then Mendel Eisen had no more work for me do so I went to work in a nice factory--the Mill Dubruninsky. That was the first time I had er worked in a factory. They gave me a warp, and I had to fix the warp and the loom myself, d I was trying to do the job as fast as I could. One of the weavers who knew me came and told e to not work so fast as it usually took a week to fix the loom and the warp and we were paid r doing that--12 rubles for the week's work. This was all new to me. We did not sleep at the ctory nor did we eat there. As in America, we came to work each morning at 7:00 and stopped noon for an hour for lunch, and then we quit work for the day at 6:00 in the evening. My work ere was without a doubt the hardest and heaviest work I had ever done before or since.

I remember as though it were today. One time I was working on a box loom with four shuttles d two extra shuttles to throw in. This was very heavy cloth which was used then for capes. I ade out pretty good down there and as I told you, I was in love with Hannah, and she worked r her uncle in a store in Lodz. One Market Day they had a stand in a place called (Guyus)? arket. She was there every Wednesday. Finally she asked me why I didn't try to get a job in one the factories near the Market so she could up to see me when she was off for lunch. So as young vers will do, I quit my job, and got a job in a factory near the Market, and each Wednesday she ould come to the factory with her lunch, and we would eat together; and of course, I saw her ch Saturday. Finally, the work at this factory did not suit me and I went back to the factory here I had been working, and they took me back with open arms because my work was perfect d I was a fast weaver.

Book Reviews

BERNARD MALAMUD: MOVING CLOSER TO DOOMSDAY

by Joseph Cohen

Near the end of his immensely prolific career, William Shakespeare wrote what many today consider to be his most delightful play. In it, a decent and noble man, scholarly and of good-will, is bereft of home and shipwrecked with his young daughter on an enchanted island, controlled by a malevolent spirit. There, through superior wisdom and moral strength, the protagonist establishes order and dignity, fending off a creature half human and half animal. Throughout the play, the hero expounds on the nature of things and indulges in explorations and experiments that stretch into the unknown. The drama has a mellowness and charm that still catch our fancy. The play was THE TEMPEST and it is the great playright's final commentary on human existence. In its happy ending, there is a joyous reaffirmation of life.

Malamud's GOD'S GRACE (Farrar, Straus & Giroux, $13.50), is THE TEMPEST gone sour, a somewhat analogous fantasy filled with dark forebodings. To be sure, everything we have come to expect in Malamud's fiction is present: the extraordinary story-telling ability, multilayering--this book can be read as an adventure yarn, a new Creation myth, a commentary on twentieth century civilization, a study in casual relationship, or as a journal of a disappointed man--and superbly imaginative interweaving of the real and the fantastic. Indeed, in that respect, it is increasingly clear that Malamud is closer to Isaac Bashevis Singer in his deft use of the supernatural than to Saul Bellow and Philip Roth with whom he is usually aligned. There is, moreover, subtle and broad humor, dramatic conflict, thoroughly researched subject metter, and social concern. Ultimately, it's the social concern that has propelled Malamud's book into being. All of this taken together is convincing proof that Malamud's talent continues to be as fertile as it is real.



JOSEPH COHEN, Ph. D., is Director of Jewish Studies Program at Tulane University, and is Professor of English.

He was born in Central City, Kentucky, and was educated at Vanderbilt University where he received his BA and MA. In 1955 he earned his Ph. D. at the University of Texas at Austin. He has taught at Tulane University since. He has lectured extensively and is the author of countless articles, columns, and reviews.

We are grateful to Dr. Cohen for offering his excellent works to us for the enrichment of our readers.

What's more, is that this novel as much as any of his past works is filled with a rich Yiddishkeit that beguiles us in its haimish simplicity, cushioning the impact of an overwhelming pessimism about the prospect for human continuity. Would that Malamud could give us, along with the satisfying Jewishness, a vision of the future encompassed in joyous affirmation.

Perhaps, that is asking too much. After all, our existence is vastly more complicated than Shakespeare's, for whatever the extent of tragedy in his time and his acute perceptic of it, the world was just being opened up. There was a spirit of high adventure and exciteme Today, it gives the appearance being shut down, confronted as we all are by the threat of universal nuclear destruction.

That threat is at the heart of Malamud's book. In GOD'S GRACE the nuclear holocaust has already occured. Humankind and practically all living creatures have perished either from radiation exposure or the tidal waves that follow the nuclear explosions. Only Calvin Cohn, paleologist, who once prepared for the rabbinat survives, because he is studying the ocean floor when the end comes. Back aboard the flound oceanographic vessel, abandone by his fellow scientists and crew, all dead, Cohn discovers a terror-stricken, trained male chimpanzee who possesses an implanted voice box which Col activates, rendering the beast humanly articulate. They reach a tropical Edenic island just before their water runs out and the vessel breaks up on the coral reef.

No mere Robinson Crusoe, Cohn ambitiously sets up permanent housekeeping with the ship's stores, all the while challenging God for breaking His promise about a Second Flood The book opens with a direct confrontation between Cohn and God's voice who warns him that in time He will "correct" the "marginal error" of

Cohn's survival. Never have the confrontational aspects of Covenant been more explicitly dramatized in American fiction, as Cohn literally shakes his fist at God and bellows in anger over the demise of humankind. His anger, however, is tempered by grief as Cohn says Kaddish for everyone he can remember, adding randomly selected names from a Manhattan directory rescued from the ship.

Cohn undertakes to teach the chimpanzee everything he knows. In time five more surviving chimpanzees, including one fecund female, a lonely but recalcitrant gorilla, and a small colony of baboons appear. Cohn, an island Prospero, sets up his kingdom, conversing with the animals, attempting to establish a society by formally conducting a school for them--the baboons refuse to attend--covering a variety of pragmatic and esoteric subjects. One of the funniest episodes is his staging of a model Seder. But there is serious work to be accomplished, and consoling himself with thoughts of Lot's daughters who incestuously repeopled the earth after Sodom and Gomorrah, Cohn reluctantly mates with the female chimpanzee, hoping their union will produce a new creature of humanoid capability. It is to no avail. In the end, the chimpanzees rebel in a particularly brutal way, carrying out God's earlier threat.

Is Cohn's fate our own? In suggesting the probability, Malamud demands that we accept more than any of us can easily assimilate. Our suspension of disbelief will be hard pressed to accommodate his post-atomic holocaust world in general, and Cohn's bizarre, symbolic death in particular. However, we may ignore Malamud's message at our peril. Mellowness is out of the question; whether humankind blows itself up is to the point. It isn't so much that it's up to us to decide, it's that the decision has to be made now. That being the case, I suspect it's a good time to look into GOD'S GRACE.

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AMBIVALENT FRIENDS: AFRO-AMERICANS VIEW THE IMMIGRANT, by Arnold Shankman
Greenwood Press 198 pages
$25.00

Although much has been written about the Northern response to European and Asian immigrants to the United States during the last decades of the nineteenth century, little has been written about the Southern response---and virtually nothing about the black response to immigration. The neglect of minority opinions of other minority groups often has been justified by the claim that minorities were largely illiterate, and left few written records.

Arnold Shankman corrects this misconception in this study of the Afro-American response to late nineteenth century immigration. He argues that because postbellum blacks were economically insecure, they were justifiably concerned about immigrant competition for their jobs. Where such competition was a real threat, racial and ethnic tension was clearly manifested, and documented in the black press. There was a particular bitterness in black antipathy toward the new immigrants: despite their undesirability, white and even nonwhite immigrants with adequate funds could enjoy privileges and pleasures denied to native born Afro-Americans. Because blacks were most often evangelical Protestants, they looked unfavorably upon the religious practices of the Chinese and Japanese, regarded Roman Catholicism as superstitious, and occasionally accused Southern Jews (whom they otherwise respected) of being Christ killers.

Shankman's book is important as a treatment of a neglected subject and a correction of significant misconceptions about Afro-Americans' relations with other minority groups in the late nineteenth and early twentieth centuries. It provides useful background information for understanding present day racial conflict, particularly timely issues such as black-Jewish and black-Mexican relations. As a scholarly examination, this volume will add to any study of the dynamics of minority group interaction.

ARNOLD M. SHANKMAN is Professor of History at Winthrop College, Rock Hill, South Carolina. He is the author of THE PENNSYLVANIA ANTI-WAR MOVEMENT, editor of Human Rights Odyssey, and the author of numerous articles on black, Jewish, ethnic, and Civil War History.

THE JEWS OF TIN PAN ALLEY by Rabbi Kenneth Kanter
KTAV Publishing House, N.Y. and American Jewish Archives, Cincinnati, 280 pages
$20

The Jewish contribution to popular music in America has been the outstanding influence. It is amazing that many of them were immigrant newcomers to America from environments totally different, but they embraced the American way of life completely, and spoke for the popular attitudes while their songs influenced everyone. From 1823 when the songs

of John Howard Payne and Henry Russell, both natives of England, preceded them to this country, the talents of Jewish composers, lyricists, and performers dominated the entertainment world.

From "Home, Sweet Home" in 1823 and "After the Ball" to "God Bless America" which was considered as a substitute for the hard-to-sing "Star Spangled Banner," popular songs of Jewish composers reflected the mood of the times. What message do we receive from the fact that "White Christmas" and "Easter Parade" were written by the Jewish Irving Berlin, and have been cherished by Americans?

To Jews in the South it is especially noteworthy that the many popular songs of the South which have become timeless favorites were composed by immigrants who dwelt in the North, yet who wrote with seemingly nostalgic fervor songs such as "Carolina in the Morning," "Dixie," and "Waiting for the Robert E. Lee." They could also write with longing songs of old Italy, Ireland, and such imaginative ballads as "The Sheik of Araby," which was dedicated to Rudolph Valentino. It took a while until I realized that he was an American of Italian heritage, not an Arab. With good humor and often bestowing the great benefit of cheer upon the multitude amidst troubled times, these great talents added the flavor and color of their heritage to the American character.

Tin Pan Alley was the music publishing industry, in which Jews predominated, as they did in the early years of movie-making. All composers and lyricists in every part of the entertainment industry today owe their careers to those who preceded them, and we owe them a debt.

The author of this book, which is sub-titled "The Jewish Contribution to American Popular Music, 1830-1940," is a graduate of Harvard University, serving now as Assistant Rabbi at Congregation Ohabai Sholom in Nashville, Tennessee. He has produced or directed plays and musicals, and toured the United States with a series of one-man shows tracing the contribution of Jews to Broadway and Tin Pan Alley.

Richly illustrated with photographs of people and other memorabilia, the book contains Notes, Bibliography, Index of Songs, and Index of Names and Subjects.

Many of the famous songwriters we have known to be Jewish. Others we never guessed. Over 50 biographies are included, as well as publishers and "pluggers." Did you know that Charles K. Harris who wrote "After the Ball" was Jewish? That song was the first to sell a million copies. Words of some of the songs are printed as reminders, and we are given a glimpse of the beginnings of popular songs and music halls in the U.S.

This book is a great source of information, and it is fun to read.

PROOFS OF AFFECTION
by Rosemary Friedman.
William Morrow & Co., New York
251 pages $12.50
Reviewed by Estelle Hoffman

Rosemary Friedman is a native of London, where she lives. She was educated at Queen's College and the University of London, and she and her husband, Dennis Friedman, a Psychologist, have four daughters and two grandchildren. This is the first of her books to appear in the United States.

PROOFS OF AFFECTION is the story of a normal Jewish


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family living in England. The parents are observant Orthodox Jews. Their children vary in their attitudes to Judaism and in their assimilation into the English culture.

The author has painted vivid portraits of each member of the family, and the reader feels the deep devotion of the parents to each other. That and the concern of the parents for their children, which causes them to try to influence the behavior of the children, is not different from the lives of Jewish families anywhere. The manner in which the parents try to exact the proofs of affection of their children is known to anyone who has been a Jewish child, either through his own experience or that of an acquaintance.

Most admirable is Kitty Shelton, the mother, who learns to adjust and endure the shattering of her world.

Of greatest value to the reader who is not Jewish is the significance of Jewish holidays and Jewish tradition and ritual which is explained throughout the telling of the story, without sounding instructive, but with accuracy. Even Jews might benefit from the references to Jewish observances, which combine with an interesting story to make PROOFS OF AFFECTION good reading.

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ANNUAL REPORT 1981-82

MESSAGE FROM THE PRESIDENT: Norman Pliner

During the weekend of October 22-24 the Board of Governors were invited to participate in a retreat at Wildacres to review the options open to us and to develop a course of action to satisfy the defined needs of the remaining years of this decade. An additional objective of the week-end get together was to provide an informal atmosphere and an opportunity for members of the Board of Governors to meet and to exchange ideas.

To facilitate the discussions and exchange of ideas Dr. Lorraine G. Hiatt, a nationally recognized environmental psychologist/gerontologist and author, and Mr. Edward E. Hollowell, a practicing attorney in North Carolina and a lecturer on health care law, were invited to present position papers and a summary of their opinions and to direct the discussions which followed. Dr. Hiatt's theme was "Challenge of the Eighties" and Mr. Hollowell's presentation was entitled "Mobilizing to plan for the Eighties."

Summaries of the entire proceedings are being edited and will be published. Put in its simplest terms, Dr. Hiatt suggested that it is not sufficient just to be a good nursing home for the sick and infirm aged. A larger and more appropriate mission of the Blumenthal Home should be the creation of a facility where Jewish aged can live in an independent mode. Such models as Dr. Hiatt described already exist and are being investigated. Mr. Hollowell, after hearing almost six hours of discussion, presented an innovative plan for restructuring of the organization of the Home in order to position itself for the expanded activity in the eighties.



Norman Pliner
President, Board of Governors

All attendees recognized the Home's mission to serve a la population than the sick, confu and infirm elderly Jewish per from the Carolinas. The questi how best to serve the Je community was not discus However, before too many mo go by an appropriate forum w convened to debate the subjec to set the appropriate cours the eighties.

The specific question whic must address is whether we a remain just a very good nu home or whether the time has c when we can and should do m

Continuum of care is the cu description of what other pro sive institutions are providing it is, in my judgement, what w have to make available if we a remain in the pre-eminent pos so often referred to when discus the quality of the care b provided our 130 residents.

Considerations other than f cial ones impinge on our a operational plans and if the continues non-operating in (contributions) will be requir

cont. on last

OM THE DESK OF THE ECUTIVE DIRECTOR:

A. Mendlovitz

eep Health Cuts Sought By kman" is the headline from the spaper in front of me as I write report. The trend set by the omy and the national adminiion sets the tone for those of us have the responsibility for the dents of our Home. Clearly, erity and cost control are very h in the minds of us who have harge of providing care for the dents.

is pessimistic economic picture tes a challenge for us, in that urces are becoming less able, while the problems of iding adequate health and tional care are escalating. rtheless, our goal is to serve Residents first and to do so in mosphere of dignity and love. are pleased that the Home is much people-oriented. Recogn must go to President Norman r, who has given more time as volunteer than any other lay on I have been in contact with in wo decades of my professional er. Recognition also goes to our cated Staff, who carry out their professionally with a sense of g that is felt by observers and ients alike.

ecial note goes to two Board bers who are retiring, and who served since the Home's nning: Mrs. Mollye Freedman urham, who has served as a erson task force to raise money e Home each day of the year; Dr. Jack Tannenbaum, of nsboro, who has been chair- of the Medical Advisory mittee. Both of them have left acy of committed service for enerations after them to follow.

eviewing the way the resources been used this last fiscal year, will see that the Home's division sources have basically re- ed the same. One place there irect increase is in hands-on



Al. A. Mendlovitz, Exec. Director

nursing service. In our actual expenditures, the Nursing Department expended 45.5% of the total budget, which reflects an increase of over 2% above the previous year. This is in recognition of the fact that Residents coming to us have a higher number of pathological conditions and require more direct service.

We anticipate the trend of escalating nursing costs to continue. This year we decreased percentages of total cost of care from other departments, but there is only a limited amount of leeway to do this without effecting the quality of service.

Last year we were pleased to report that we had reduced staff turnover from 200% to 48%. During this fiscal year, we have reduced it further to an unbelievable 28%.

I am pleased to acknowledge that surveyors who monitor the Home's service delivery system report that the quality of service rendered at the Home ranks as high as any they see anywhere within their jurisdiction. They comment that the quality of life and the ambience that they find in our Home provide a setting where the Residents get an opportunity to maximize their individual potential. We constantly strive to refine what is considered a superior service, and offer this information to you, so that you may share in the successes of our Home with pride.

While the quality of care of our Residents has been maintained and improved within the Home, the Home's impact in the community has broadened. We have served more meals on wheels to our neighbors than ever before. We have established an Alzheimer's support group for families both of people in an institution or living at home. The Home conducted a number of workshops open to the community, that will enable improved services in other facilities in North Carolina and western Virginia. Additional students from a variety of educational institutions have been oriented to long-term care at our facility. Our professional staff has given papers at national conferences.

This year, for the first time, the Home has received special designated grants: One, from the North Carolina Association of Jewish Women, to support a special program in the management of residents with Alzheimer's and related diseases, and another, from the James G. Hanes Fund/Foundation to support an educational program for family members of those entering nursing homes.

Plans for the future include an expansion of services to new populations. This is reflected in the President's report. I feel up-beat about the future of the Home. We have attained what we have because of the generous support of the communities. We are proud of the history of our home, and though we are concerned about governmental trends, we know that the future can bring a progressive growth.

The Blumenthal Jewish Home has historically relied on strong private support. Not depending on the government, but relying on each other to take care of our own, will allow us to continue to be a progressive long-term care facility, regardless of government policies calling for cutbacks.

We urge you to think of the Home for your philanthropic contributions. Each of us has a role in upholding and building upon the tradition of the Home.

Scenes From the Annual Meetin



Leo Hoffman received an umbrella from Al. Mendlovitz as last runner-up in the Annual Cadillac Raffle.



Board Member Al Witten, from Gastonia, & his mother, Marie, a resident at BJH.



Mrs. Anni Frankl, BJH Resident Volunteer, registers Rabbi Abe Schoen from Raleigh.



Greensboro Board Member Mel Ellsweig.



Treasurer Ellis Berlin greets guests at the registration table.



Mildred Yanko & friends visit in the Gift Shop

President's Reception, 1982



t President & Mrs. Cyril Jacobs



Mr. & Mrs. Leonard Guyes



Mr. & Mrs. Ellis Berlin



Mr. & Mrs. Max Miller



President & Mrs. Norman Pliner



Mr. and Mrs. Herman Blumenthal



& Mrs. Ira Julian recently
ebrated their 50th wedding
niversary. A plaque in their
nor was donated to the Home.



Dr. & Mrs. Lou Gottlieb



Mr. & Mrs. David Zendels

Minutes of the Annual Meeting

The 1982 Annual Meeting of the Blumenthal Jewish Home was called to order by the President, Mr. Norman Pliner, at 1:00 P.M. on 21 November at the Home.

Rabbi Abe Schoen of Raleigh offered the Invocation.

The President read from the By-Laws the Section pertaining to the Annual Meeting.

The minutes of the 1981 Annual Meeting were published in the January 1982 issue of the TIMES-OUTLOOK and in that way circulated to the membership. Ira Julian moved that these minutes be approved as circulated. The motion was seconded and carried.

Ellis Berlin, Treasurer, gave the following financial report for the 1981-1982 fiscal year as compared to the previous year, as follows:

	1982	1981	% Change
Operating Revenues	$2,393,084	$2,120,004	12
Operating Expense	2,595,891	2,348,700	10
Operating Margin	(202,807)	(218,696)	(7)
Total Non-Operating Income	257,096	210,614	22
Net Income/ Deficit	54,289	(8082)	(77)

Marvin Gurich moved the acceptance of the Treasurer's Report. The motion was seconded and carried.

Cyril Jacobs, Chairman of the Nominating Committee, presented the proposed slate for members of the Board of Governors, as circulated through the TIMES-OUTLOOK, as follows:

FOR THREE YEAR TERMS:

Mrs. Morris Brenner	Mr. Mel Ellsweig
Mr. Jerome Madans	Mrs. Morris Sosnik
Miss Marian Sosnik	Mr. Herman Blumenthal
Dr. D. G. Horvitz	Mr. David Zendels
Dr. Sol Richman	Dr. David Citron

FOR TWO YEAR TERMS:

Mr. Hugo Rosenberger Dr. Lewis Gottlieb*

*Nominated after published due to the subsequent resignation of Mrs. Mollye Freedman who is leaving the State.

There were no nominations from the floor. Mr. David Zendels moved that the report be accepted and the slate elected by acclaimation. The motion was seconded and unanimously carried.

Mr. Pliner stated that he, as President, was permitted by the By-Laws to make five appointments to the Board of Governors for a term of one year. His appointees are as follows:

Mrs. Shula Bernard, Chapel Hill
Mr. Joseph Blickman, Winston-Salem
Dr. Lawrence McHenry, Winston-Salem
Mr. Wade Gallant, Winston-Salem

Cyril Jacobs, Immediate Past President, recogn[ize] two persons who had served on the Board of Gove[r]o since 1965, as follows:

Mrs. Mollye Freedman was presented a suitable scroll and a gift of a Mezuzah for the door of her new home.

Dr. A. J. Tannenbaum also received a scroll for his dedication to the Home and a gift.

The President recognized the following mem[be] of the Board of Governors who were present and [will] serve by virtue of the fact that they represent [the] respective Local Federation:

Mrs. Doris Fligel, Charlotte
Mr. Gerald Allweiss, Gastonia
Mr. Lewis Eisenstadt, Greenville, S.C.
Mr. John Green, Fayetteville
Mrs. Marian Wall, Chapel Hill-Durham

Representing the President of the North Caro[lina] Association of Jewish Women, Mrs. Herman [Sch] reported that the Association had contributed t[o] Home over the past years the sum of $18,500. Thru the Remembrance Fund the Association had co tributed $8,000. By solicitation of local Sisterh[oods] $3,500 was raised. Direct contributions totaled $7[,]0[00] In the past year, a donation of $5,000 was made t[o] Home for the initiation of a project known a[s] "Wanderers' Project."

Irene Miller presented a check in the amou[nt] $2,000 sent by Mrs. Nathan Sutker, Chairman [of] Remembrance Fund.

Elizabeth Small presented a check for profits [to] Home Store in Charlotte in the amount of $6,00[0.] thanked the donors of merchandise which form[ed] stock for the Store and Herman Blumenthal f[or] use of the building at no cost.

Ellis Berlin, on behalf of his wife, Ellen, Co-Cha[ir]m of the Home Gift Shop, presented a check fro[m] source in the amount of $2,500.

Al Mendlovitz, Executive Director, recognized b[en] Levy, Retired Executive Director, and his wife a[nd] He also welcomed back Mel Ellsweig who has[be]en absent recently because of illness. He expressed g[lad] that Nathan Sutker was absent, due to illnes[s a]nd wished him a speedy recovery.

He introduced Mrs. Marilyn Roland, the new D[irec]t of Nurses.

e thanked the North Carolina Association of Jewish men for the Grant previously mentioned and nounced that a paper on the findings of this is rently being presented in Boston.

$14,000 Grant has been approved for the Home n the James G. Hanes Memorial Fund/Foundation. s will enable Ellen Yarborough to prepare a paper elp families adjust to a member being admitted to Home.

r. Mendlovitz concluded his report by calling ntion to the following improvements at the Home ng the past year:

The completion of the renovations of "A" Wing.

Through the expertise of Robert Milman, Business irector, a computer has been put into operation, hich greatly facilitates securing of records and e general operation of the Home.

r. Mendlovitz then introduced the featured speaker he day, Ms. Leslie L. Levy, Legislative Liaison for American Israel Public Affairs Committee, hington, D.C.

s. Levy spoke of present American-Israeli relations. says the future depends greatly on the activities he American Jewish population. She feels that sident Reagan is the strongest friend Israel has, is doing everything in his power to resolve the s. She stated that the 1982 elections were very rable to Israel in that the number of Jews elected ongress increased by seven and it was felt that the rity in Congress will be favorable to Israel.

is her feeling that quiet negotiations will continue. he middle of January the matter of appropriations be begun. It is imperative that every American should take an active part in politics and do ything possible to increase favorable reactions to el. Political action is essential if we are to be cessful, since the 1984 elections are already under . She concluded by quoting from Bernard amud's novel, "The Fixer": "There is no such thing n unpolitical Jew. You can't be one without the r. You can't stand by and see yourself destroyed."

presenting the President's Report, Mr. Pliner stated he had made fifty trips to and from the Home and s still learning. A series of discussions have been as to who the Home shall be and how we can e until the end of the century. He stated that a at had been held at Wildacres when consideration given as to what else we can be doing. He feels while the purpose of the Home is to serve the ish elderly in North Carolina, we are currently not ing the larger Jewish elderly entire population. dership on the Board should be provided to insure we become all that we should be. To that end, 500 has been appropriated to do an architectural ey to determine what we can do in the future.

Mr. Herman Blumenthal stated that there is a Yahrzeit Tablet in the Synagogue at the Home where people can perpetuate the names of loved ones. At this time we formally recognize and dedicate the plaques added during the past year, as follows:

Julian Vatz
Philip Tager
Bertha Salem
Hyman Karesh
Rachel Karesh
Isadore M. Karesh
Jeannette Karesh

He further announed this year's new Grand Builders, as follows:

Mr. Charles Meltsner	Mrs. Sylvia Seligson Kramer
Mrs. Charles Meltsner	Mr. Morton Handler
Mr. Edward Goldman	Mr. Maurice B. Neiman (OBM)
Mr. Morton Lerner	Mrs. Harry Samet
Mr. Charles Goldman	Mrs. Julian L. Robinson
Mrs. Stanley Shavitz	Mr. Albert Edelstein (OBM)
Mr. Jerome Levin	Mr. William Glass
Dr. Benjamin Vatz	Mr. S. S. Fligel
Mr. Herman Cone, Jr.	Mrs. Bernard Gutterman
Mrs. Herman Cone, Jr.	Mrs. Nettie Nelson Smith

Since the beginning of our new fiscal year, 1 October 1982, there have been two new Grand Builders. They are:

Mrs. Evelyn Yarborough (OBMO)
Mr. George Ackerman

Mr. Blumenthal announced that the late Ben Cone, in his Will, bequeathed the Home $100,000.

Mr. and Mrs. Robert Silver were acknowledged and thanked for their generous contribution to the Home. A plaque in the lobby outside the A Wing Dining Room was dedicated in their honor.

He further announced that a Sabbath Candelabra is being dedicated to Mr. and Mrs. Arthur Frank by their family and friends in honor of their 40th Anniversary.

His final duty of the day was the presentation of a Mazel Tov Plaque given by friends to honor Ruth and Ira Julian on their 50th Wedding Anniversary.

Rabbi Arnold Task of Greensboro offered a Memorial Prayer for Deceased Residents of the Home who have passed away during the past year.

The Benediction was offered by Rabbi Stephen Moch of Winston-Salem, after which the meeting was adjourned.

Mrs. Max I. Miller
Secretary

BEHIND THE SCENES 1981-82

DEPARTMENT OF NURSING

Marilyn Rowland, RN, Director

The Nursing Department continues to give quality care to the Home's residents and strives to incorporate the changes required by new knowledge and new technology as it improves its services.



Marilyn Rowland, RN

The Department consists of 89 employees: 21 RN's, 11 LPN's and 57 Nurses Aides and Orderlies. The staffing pattern allows for a 3-day week every other weekend, and this is perceived as a desirable schedule by the employees. Nursing staff is permanently assigned to one of the Home's three Units, and this, too, enhances job satisfaction.

Since my arrival in June, 1982, the Department has instituted new policies and procedures concerning catheters and catheter care. We are currently in the process of updating the Procedure book, and several Charge Nurses are serving on this committee. We are also developing criteria for an Employee Health program and a Quality Assurance Program.

We are working with the Continuing Education Department of Forsyth Technical Institute to develop programs of IV Therapy, Physical Assessment of the Elderly and Cardio-Pulminary Resuscitation at the Home. Forsyth Tech is in the process of including the Home as a clinical site for student nurses, and hopefully we will have student nurses in our midst in 1983.

Our physicians, Dr. William C. Sugg and Dr. William G. Spencer, continue to make rounds four times a week and more often if necessary. They are also available during and after their office hours and on weekends. In addition to their services, the Home offers dental, podiatry and ophthalmology clinics regularly. The statistics of these are noted below:

CLINICS HELD AT BJH

Oct. 1, 1981-Sept. 30, 1982

	# of Doctor Visits	# of Patient Visits
Podiatry	23	570
Ophthalmology	4	114
Dentistry	25	201
Dental Hygiene	14	84

AID CATEGORIES

Ambulatory	
Cane, walker, or mobile with aid of wheelchair	
Non-ambulatory	
Need partial assistance with eating	
Need total assistance with eating	
Incontinent	
Catheters	4
Hearing aids	3
Totally blind	3
Moderate to severe mental impairment	

POPULATION STATISTICS

For Year Ended 9/30/82

	Men	Women
Residents in Home 10/1/82	27	98
Admissions	31	41
Discharges	17	18
Deaths	9	23
Census 9/29/82	32	98

Average Daily Census: 126.4
Average Length of Stay: 1 year, 9 months, 3 days
Total Care Days: 46,248

ADMISSIONS

	1978	1979	1980	1981
Inquiries	213	205	244	263
Completed Applications	124	78	73	84
Rejected	12	2	4	4
Withdrawn/Deceased Applicants	19	22	19	23
Respite Admissions	—	—	—	9
Total Admissions	39	47	36	53

AGE DISTRIBUTION

	Male	%	Female	%	Total
Under 65	0		1	.8	1
65-69	0		0		0
70-74	6	4.6	9	6.9	15
75-79	4	3.1	12	9.2	16
80-84	5	3.8	29	22.3	34
85-89	7	5.4	33	25.4	40
90+	10	7.7	14	10.8	24
Total	32	24.6	98	75.4	130

MINISTRATIVE AND SINESS OFFICES

Blair,
usiness Services Director
n White, Executive Secretary

ne past year has been one of sition and growth in the Admin- tive and Business Offices. After g search for a computer to suit Home's needs, we installed a em in May, at a current cost of than 20% of the amount orized by the Board for a puter two years ago.

e are utilizing the Home's puter to process and store rmation to aid in our daily rations. We have gradually nisticated our computer use to ude a variety of reports. One of e reports, the interim financial rmary, was previously done by and required twice the amount me it is now taking to do it. By g the computer we have been to undertake a series of mass ngs, which have added extra nue and support for the Home. annual drive for Life and Annual berships, currently underway, had an extremely positive onse by communities through- he state.

ost of our secretarial and unting staff has been with the e for two years or more. This evity facilitates efficiency and s us to undertake new projects. sitive result attributable to this lity was seen when the annual of our records was completed days earlier than expected.



Pat Blair



Ellen White

OPERATING COSTS BY CATEGORY
(unaudited)

Expense Categories	Annual	Per Diem	% of Total
Salaries, Benefits, Other	1,747,014	38.35	67.3
Drugs/Nursing Dept. Expenses	160,191	3.52	6.2
Resident Services Expenses	23,859	.53	0.9
Food/Dietary Expenses	244,235	5.36	9.4
Linen/Housekeeping Supp. & Exp.	20,806	.46	0.8
Maintenance Materials & Expenses	40,259	.88	1.5
Gas/Fuel/Electricity	121,309	2.66	4.7
General & Administrative	119,229	2.62	4.6
Depreciation	118,989	2.61	4.6
Total Expenses	2,595,891	56.99	100.0

ANALYSIS OF RESIDENT FEES
(unaudited)

Resident Fees	Annual Fees By Category	% of Total Resident Fees	% of Total Resident Days
Private Pay	1,213,918	55.1	48.9
Medicaid	967,849	44.0	50.2
Medicare	19,500	0.9	0.9
Total Resident Fees	2,201,267	100.0	100.0

OPERATING COSTS BY DEPARTMENT
(unaudited)

	1980		1981		1982	
epartment	Annual	% of Total	Annual	% of Total	Annual	% of Total
Nursing	858,183	44.2	966,736	43.3	1,126,025	45.5
Resident Services	103,515	5.4	116,138	5.2	126,685	5.1
Dietary	408,095	21.0	480,993	21.5	497,161	20.1
Facility Services	305,971	15.8	375,262	16.8	415,681	16.8
Administration	264,533	13.6	295,463	13.2	311,350	12.5
tal	1,940,297	100.0	2,234,592	100.0	2,476,902	100.0

RECREATION DEPARTMENT

Janet C. Sawyer, Director



Janet C. Sawyer

There have been two major emphases for the Recreation Department during the past year. The first was to increase the amount and quality of resident participation in the planning and execution of Home-wide activities. Residents served as volunteers on the Home's Activity Steering Committee, and provided leadership and help in major resident functions. The New Year's Party, Valentine's Party and St. Patrick's Day Party were indicative of their involvement, for Committee members decided how they wanted to celebrate each of these occasions and assisted with both decorations and food preparations.

The second emphasis was on continued involvement in life outside the Home and in skills not related to Home routines. The Recreation Department developed a full schedule of outings and off-campus lunch trips which involved all residents who were able and who wanted to go off campus. Routine trips to the symphony, to movies and to ballgames continue to be regular program features. Some of this year's more unusual trips included outings to SECCA (Southeastern Center for Contemporary Art), to the NC Zoo at Asheboro, to the Dixie Classic Fair in Winston-Salem, to a Japanese steak house in Greensboro, and to the Schlitz brewery. Residents are encouraged to go off-campus and to participate in community life as much as possible. Bi-weekly Out-To-Lunch trips to area restaurants are favorites with the residents, who enjoy choosing their own menu, and being with friends away from the Home.

Adult Continuing Education is another facet of this involvement with non-institutional life. Contemporary Issues, flower arranging, and nutrition courses have all been provided through Forsyth Technical Institute, with teachers coming to the Home once or twice weekly. Other educational experiences are available through a weekly yoga class, taught by a volunteer,; through a Creative Writing class, also taught by a volunteer; through an Art Therapy program taught by the staff at Reynolda House in Winston-Salem; and through the special interest groups, such as Plant Club and Visually Limited Goup which meet regularly at the Home. A five-week Jewish Life Series was offered in the late fall. These classes proved to be valuable additions to the weekly activity programming.

A special activity program designed exclusively for mentally impaired residents who wander has now been in operation for the past year. This addition to the Department's services has been therapeutic for the residents involved and very beneficial for other residents and staff on the Unit.

VOLUNTEER SERVICES: Twenty-one volunteers are currently donating time weekly to the Home. Most of the volunteers work either with the Recreation or with the Social Services Departments. Others work in the main office or in the Accounting Department. At the Annual Volunteer Recognition Service in May, 37 community volunteers and 27 resident volunteers were acknowledged, and close to 1,500 hours of volunteer services were logged.

DEPARTMENT OF SOCIAL SERVICES

Elaine Gibson, MSSW, Directo



Elaine Gibson

The Social Services Departm continues to provide a social wo to each of the Home's three U Each social worker is availabl counseling to residents and fam as needed, and serves as a mem of the Unit's interdisciplinary team.

The Department also coordin all admissions to the Home, scr ing applications and working new residents and their fam during the admissions pro Respite, a temporary admis program which was begun last continues to be a special se which is being utilized extens by caretakers in the communi

The Department has develo new program this year, c "Newcomers," which is design new residents of the Home. W meetings provide for group cussion and help the residents a about the Home and about a other. The first Newcomer g recommended that informativ cussion sessions be provide all the residents of the Home this has been developed thr the Residents' Council as the "I Your Home Series," a successf well-attended bi-weekly meet

SPECIAL COMMUNITY SERVICES

BJH SPONSORED WORKSHOPS

- Care for the Caretaker
- Dealing with Mentally Impaired Residents: Practical Approaches to Long-Term Care
- Dealing with Government Labor Regulations: Practical Approaches for Supervisors in Long-Term Care Facilities

Nearly 400 professional and para-professional people were enrolled in these workshops, with representation from approximately 75 different facilities and organizations.

MEALS-ON-WHEELS

- The Dietary Department prepared a total of 1,552 meals for the Clemmons Meals-on-Wheels routes.

COMMISARY SERVICES

- The Dietary Department offers Kosher Commisary Services to families in North and South Carolina. For information, call 919-766-6404.

ALZHEIMER'S DISEASES AND RELATED DISORDERS FAMILY SUPPORT GROUP

- BJH sponsored the organizational meeting of the Forsyth County Chapter Alzheimer's Family Support Group, which now meets monthly at the Home. Approximately 30 families are currently being helped by this group.

PROFESSIONAL SERVICES

- Papers
 — "In Futile Pursuit," presented by Elaine S. Gibson at the 35th Annual Scientific Meeting of the Gerontological Society of America, Boston, Mass.
 — "A Management Program for Ambulatory Institutionalized Residents with Alzheimer's Disease and Related Disorders," presented by Janet C. Sawyer at the 35th Annual Scientific Meeting of the Gerontological Society of America, Boston, Mass.
 — "What to Look for in Nursing Home Services," presented by Ginger Morrison at the YWCA Lecture Series, Winston-Salem, NC.
- Staff members of the Home provide leadership roles in the following organizations:
 — North American Association of Jewish Housing & Homes for the Aged
 — American Association of Homes for the Aged
 — North Carolina Association of Non-Profit Homes for the Aged
 — North Carolina Health Care Facilities
 — Nursing Home Advisory Committee of Mecklenburg County
 — Forsyth County Chapter, American Cancer Society
 — Advisory Committee, Forsyth Chapter, NC Hospice
 — Community Needs Assessment Advisory Committee, Greensboro Jewish Federation
 — Winston-Salem Dietetics Association

DEPARTMENT OF FACILITY SERVICES

James A. Merrell, Director



James Merrell

There have been a number of changes and improvements made in the Home's physical plant during the past year. Among these have been: the installation of an Energy Management System; the completion of the addition to A Wing; the purchase and installation of a new walk-in freezer for the Dietary Department; an up-grading of the public address system throughout the Home; the addition of an automatic door for easy access to the patio by handicapped residents; and the completion of major painting jobs in the living room, in all resident rooms on B-2, and on the farm buildings near the campus entrance. The area around the Home's new menorah was landscaped for resident use, with a sidewalk and easily-accessible benches.

The Energy Management System should significantly reduce heating, air conditioning, air handling and electrical peak costs. Since the pumps run proportionately to the need for heating or cooling, air handling costs are reduced.

The Housekeeping Department has purchased replacement mattresses, as well as new underpads and bedspreads. It now makes weekly checks of residents' rooms and the remainder of the facility to assure optimum cleanliness and order, and continues to be responsible for all the Home's laundry services, including linens and towels.

DIETARY DEPARTMENT

Helen Bumgardner,
Director of Dietetics

The Department's two main goals during the past year were: to continue to provide quality nutrition while remaining aware of the need for cost containment, and to expand dietary services to the Jewish community.



Helen Bumgardner

During the year we have offered our residents and staff an expanded menu selection. We have served a total of 169,107 meals and 91,106 resident snacks during the past year. We have also prepared refreshments for 143 different recreation and activity functions. This was done without cutting quantity or quality of food served while remaining within the approved yearly dietary budget. We are especially pleased to have had so many guests eat with us during the year.

At the present time 55% of the Home's residents require a modified or special diet. For 37% of our residents there is a need for nourishment in addition to the 3 meals and 2 snacks served daily. These residents receive a nutritional supplement. All residents are monitored on a regular basis to insure that their diets are meeting their individual needs.

Our Nutrition Class continues on a weekly basis with 4-6 resident members. This class was designed to give one-to-one attention to those residents who were concerned about nutrition and health, or who wanted to learn more about a particular diet. We are pleased that the majority of self weight-reduction programs for residents in this group have resulted not only in weight loss, but in maintenance of that lower weight.

Since we maintain a Kosher kitchen we have been able to extend our services to the Hyatt House, Bermuda Run and Tanglewood when they have needed kosher meals. We have also worked with Fort Bragg and the Winston-Salem Hadassah in providing special dietary services.

In addition to this expanded commissary service we have increased the number of functions that we have catered during the past year. In 1982 the Home's Dietary Department catered 8 separate events.

The Department has continued to provide services to the local Meals-on-Wheels organization, and prepares meals for the 15-20 residents of the Home who attend monthly meetings of the Clemmons Senior Citizens group.

DIETARY SERVICES

136,659	resident meals
36,678	staff meals
2,189	guest meals
1,552	Meals-on-Wheels
177,078	total meals served
91,106	Resident snacks served
143	recreation/activity functions for which refreshments were prepared
8	Kosher functions catered either within or outside of the Home
55%	of residents require special or modified diets
37%	of residents require nutritional supplements

PHYSICAL THERAPY SERVICES

James Austin, L.P.T.



James Austin

Physical therapy services
provided to residents of the h
on a three days a week b
Residents requiring physical
apy are referred for evaluation
treatment by the attending pl
cian. Treatment is rendered by
licensed physical therapists a
licensed physical therapy assis

The majority of those referre
physical therapy are afflicted
the residual disabling effect
arthritis, fractures, strokes or
neurological diseases.

The goals of physical the
treatment are to relieve pain a
assist the resident in reachin
or her highest level of fun
and/or to maintain that level as
as possible. To this end
physical therapy treatments co
of some combination of exe
gait training with appro
ambulation aids, heat applic
and re-education in funct
activities.

In addition to providing
patient care, members of
physical therapy service partic
in in-service education prog
Resident Care Plan Confere
Utilization-Review Committee
ings and other educational, ad
strative and social activities
home.

The Physical Therapy De
ment rendered 1859 treatmen
51 residents in the past year
daily case load has averaged 1
this period.

ssage, con't.

ke up larger deficits each year. the fiscal year ended September 1982 contributions totalling 7,000 were required to balance budget. For the year which will in September 1983 approxiely $296,000 will be needed. se amounts are 9.9% and 10.3% he respective years' expenses. ojection of these numbers into future might suggest that the essary contributions in the late nties might approach the half ion dollar level. It's obvious to that together with better and e aggressive cost containment will have to find other ways to ance our income. There are s and we are exploring them. owever important the subject of nces is, we will not let such straints diminish the quality of and it is to this mission that the ership will devote its energies e coming year.

any new members have been ted to the Board of Governors the pool of business and management talent is ever being enlarged. In my judgement we have the will and the capability to organize, plan and meet the challenge of the eighties and to prevail.

I have learned a great deal in my seventeen months in office and I am looking forward to the coming year.

HAPPY BIRTHDAY

y your name be inscribed in e Book of Life with Health and ppiness:

anor Altshuller
rtense Andron
se Block
uline Bobrow
ma Caston
lia Gutterman
na Gruber
ssie Keating
tha Robbins
ian Rosenfeld
ta Wassermann

WELCOME

y you enjoy a long, happy and lthy life:

den Hedrick Luther, Winston-Salem, NC
ah Horwitz, Winston-Salem, NC
h Elizabeth Folkner, fafftown, NC
l Skolnik, Miami, Florida

HAPPY ANNIVERSARY

These employees celebrate their January employment anniversaries:

2 YEARS
Joe Jones, Housekeeping

3 YEARS
Karen Jarvis, Nursing Asst., B-1
Alice Ledford, Nursing Asst., B-2
Herb Peck, Maintenance
Jan Sawyer, Director of Community Programming

4 YEARS
Sue Pierce, Nursing Asst., A Wing

5 YEARS
Betty Gentry, RN, B-2

6 YEARS
Margie Sheets, LPN, A Wing
James Sidden, Maintenance

We express great appreciation to the following friends of the Home who made donations during the month of November, 1982.

BUILDING FUND

Mr. and Mrs. Saul Ashkenazie
The Blumenthal Foundation
Col. Arthur Datnoff
Dora Horwitz

ENDOWMENT FUND

Agudas Israel Congregation
Gerald Allweiss
Mrs. Jake Brody
Philip Datnoff
Lane Golden
Mrs. W. A. Heilig
Rebecca Holtzman
Jack Louza
Sam Margolis
Julius Morgan
Norman Pliner
Joseph Voynow

CALENDAR FOR JANUARY

Jan. 3
Residents' Council Meeting, 3:00 pm in the Living Room

Jan. 4
A Wing Community Meeting, 3:15 pm
Leave for Travelogue of Ontario, 7:00 pm

Jan. 5
Ladies' Coffee Club, 2:00 pm in the Coffee Shop

Jan. 7
Outreach Movie, 10:00 in the Living Room
Social Hour, 3:00 pm in the Living Room

Jan. 10
"Know Your Home" Lecture Series, 3:30 in the Living Room

Jan. 11
Clemmons Senior Citizen Lunch, sponsored at BJH. Special program. 10:00 am in the auditorium.
Leave for Winston-Salem Symphony, 7:00 pm

Jan. 12
Greensboro Hadassah visits, 10:30 am

Jan. 14
Men's Club Outing, 2:00 pm

Jan. 17
Resident Council Meeting, 3:00 pm in the Living Room

Jan. 24
"Know Your Home" Lecture Series, 3:30 in the Living Room

Jan. 25
Out to lunch, leave the Home at 11:15 am

Jan. 26
Unit birthday parties

Jan. 27
Junior League Puppet Show, 7:00 pm in the Living Room

We invite families and friends to join us for these special events during January.

IN MEMORY

We mourn the loss of Bianca Pace. May her cherished memory bring comfort to her loved ones.

Gifts

IN MEMORY OF:

MRS. HORTENSE AMOLS
By: Mrs. Bernice Tilles

MR. HARRY BREVDA
By: Mr. James B. Crouch, Jr.
Jean & Tommy Eskridge
Vi & John Garber
Goldie Hargrove
Tate & Jerry Horton
James W. Johnston, M.D.
Jimmie Klipfel
Annie C. Loving
NCNB-Burlington, N.C.
Mr. Nelson K. Reid
Mr. Henderson Scott
Mr. Ralph H. Scott
Mr. & Mrs. William C. Scott
Mr. J. Harold Smith
Rebecca Whitenack
June & Vernon Wilkie

MRS. EDITH BROWN
By: Mrs. Minerva Levin

MRS. TILLYE SATISKY EISMAN
By: Mrs. Ted Valenstein

BROTHER OF MRS. RUTH ERSHLER
By: Mr. & Mrs. Jake Harris

DR. MACK FIEBER
By: Mr. & Mrs. Saul Mandel

MRS. DEBBY FISHER
By: Mr. & Mrs. Leon Kraft
Mrs. Miriam Valenstein

FATHER OF MRS. LEON GALLAWAY
By: Mr. & Mrs. Harry Jacobs

MRS. AARON GALLOWAY
By: Mrs. Gloria Gohen
Mrs. Bernice Tilles

CAROL ANN GREENBLAT
By: Mrs. Bernice Tilles

ALICE ISAACS
By: Mr. & Mrs. Leon Kraft

MR. FRANK JACOBS, JR.
By: Mrs. Marjorie H. Schafer

MOTHER OF MR. & MRS. SIDNEY JONES
By: Mrs. Bernice Tilles

MRS. MIRIAM LEADER
By: Mrs. Gloria Cohen
Mrs. Bessie Mandel

MR. JOE LEDER
By: Mr. & Mrs. Robert Leder

MRS. ANNA LEVINE
By: Dr. & Mrs. Morton Pizer

MRS. ELSIE HICKS LEWIS
By: Mr. Harold Lewis

GOLDIE, DAUGHTER OF
MRS. MATTHEW MILLER
By: Mr. & Mrs. Moe Horwitz

MRS. IDA MONTEZINOS
By: Mr. & Mrs. Philip Anoff
Evelyn & Leonard Berger
Chai Group of Charlotte Jewish
Community Center
Miss Bessie Fagan
Dr. & Mrs. Philip Naumoff

MR. SIDNEY RIBACK
By: Mrs. Judith Hyman

MR. CLARENCE ROSS
By: Celia & Saul Mandel
Mr. & Mrs. Abe Slutsky

MRS. MAX RUBIN
By: Mr. & Mrs. Leon Kraft

MRS. ESTHER SASLOW
By: Mrs. Yetta Pearlman

MRS. SELMA SCHACK
By: Howard & Hanna Adler

MRS. GRACE SCHWARTZ
By: Mr. & Mrs. George Breslow
Mrs. Ned Cohen
Mr. & Mrs. Mel Ellsweig
Mrs. Yvette Pearlman
Mr. & Mrs. Joe Robinson
Mr. & Mrs. Irwin Stovroff
Dr. & Mrs. A.J. Tannenbaum

FATHER OF HYMAN SILBERMAN
By: Howard & Hanna Adler

MR. RICHARD SWARTZBERG
By: Dr. & Mrs. Marshall Ginsburg

REVEREND LEONARD WALLACE
By: Mr. & Mrs. Leon Kraft

HAPPY ANNIVERSARY:

MR. & MRS. WILLIAM BERKELHAMMER
By: Mr. & Mrs. Josef Silverman

MR. & MRS. RICHARD BERNSON-40th
By: Mrs. Minerva Levin

MR. & MRS. ARTHUR FRANK
By: Mr. & Mrs. Jack Schandler

MR. & MRS. IRA JULIAN-50th
By: Mrs. Judith Hyman
Dr. & Mrs. Benjamin Vatz

MR. & MRS. JACKE SAMET
By: Mr. & Mrs. Harry Samet, Carl,
Jerry, Marc & Susan

HAPPY BIRTHDAY:

MR. SAM COHEN-92nd
By: Mr. & Mrs. Melville Cohen

AUNT MINNIE RABHAN
By: Sandra R. Rabhan

MRS. MOLLIE SCHWARTZBERG
By: Mrs. Bernice Tilles

SPEEDY RECOVERY:

MRS. DAVID BALLOW
By: Mr. & Mrs. Arthur Cassell
Dr. & Mrs. Marshall Ginsburg

MR. IRVIN BARKER
By: Mr. & Mrs. Sam Leder

MR. IRVING BERKELHAMMER
By: Mr. & Mrs. Josef Silverman

MRS. SELMA ALTSCHULL
By: Mr. & Mrs. Moe Horwitz

MRS. SOPHIE BORNSTEIN
By: Mr. & Mrs. Harry Jacobs

MRS. MOLLIE FREEDMAN
By: Mr. Israel Freedman
Mr. & Mrs. Irving Margolis

MR. CY JACOBS
By: Mr. & Mrs. Mel Ellsweig
Mrs. Yvette Pearlman

MRS. PAULA KAHN
By: Mr. & Mrs. Cy Jacobs
Mrs. Yvette Pearlman

MR. GENE POLNER
By: Mr. & Mrs. Cy Jacobs

MRS. ALVIN RABHAN
By: Sandra R. Rabhan
Mrs. Bernice Tilles

MRS. JAKE ROBINOWITZ
By: Mrs. Marian Kanter

MR. MARCEL ROBINSON
By: Mrs. Minerva Levin

MR. PAUL RUNDO
By: Mr. & Mrs. Aaron Schultz

MISS BESS SCHWARTZ
By: Dr. & Mrs. Marshall Ginsburg

DR. SAUL SCHWEBER
By: Mr. & Mrs. Dave Lafferman
Mr. & Mrs. Jake Samet

MR. JOSEPH SHALLANT
By: Mr. & Mrs. Cy Jacobs

MR. ROBERT SILVER
By: Mr. & Mrs. Arthur Cassell

MR. NATHAN SUTKER
By: Mrs. Mollye Freedman
Mr. & Mrs. Elbert Levy
Mr. & Mrs. Irving Margolis

MR. HERBERT WAINER
By: Mrs. Gloria Cohen

MRS. JANET WECHSLER
By: Mr. & Mrs. Arthur Cassell

IN HONOR OF:

MRS. MOLLYE FREEDMAN, WISHIN
HER HAPPINESS IN HER MOVE TO
CALIFORNIA
By: Mr. & Mrs. Richard Cramer
Mrs. Israel Freedman
Mr. & Mrs. Irving Margolis

CONGRATULATIONS:

MR. & MRS. DANNY BALLOW ON
MARRIAGE OF SON LARRY
By: Mr. & Mrs. Harry Jacobs

MR. & MRS. HARRY ERSHLER ON
MARRIAGE
By: Mr. & Mrs. Jacke Samet

MR. & MRS. LEON TEAR ON MARRI
OF SON
By: Mr. & Mrs. Jacke Samet

NEW YEAR'S GREETINGS TO:

MR. & MRS. ALEX SAFIR
MR. & MRS. JAKE HARRIS
MRS. BESSIE MANDEL
By: Mrs. Gloria Cohen

YAHRZEIT
IN MEMORY OF:

MR. ARON GINSBERG
By: Mrs. Gertrude Kosch

MR. JACK LONDON
By: Mrs. Murry Dukoff

MRS. MARY SEIGEL
By: Mrs. Bernice S. Kurtz

MORRIS BRENNER MEMORIA
FUND
IN MEMORY OF:

THE SON OF MR. & MRS. HERB BU
By: Mr. & Mrs. Ellis Berlin

MOTHER OF BERNARD SILVERM
By: Mr. & Mrs. Ellis Berlin

HUSBAND OF MRS. ISADORE SCH
By: Mr. & Mrs. Ellis Berlin

MOTHER OF MRS. STANLEY TULI
By: Mr. & Mrs. Ellis Berlin

SPEEDY RECOVERY:

MR. IRVING BERKELHAMMER
By: Mr. & Mrs. Ellis Berlin

The subject of anti-Semitism is discussed repeatedly in forums, seminars, and books, with various causes given in varying degrees of logic. Theories are based on economics, religion, and politics.

In the September issue of the magazine of the National Audubon Society there is an article entitled "Adaptable Araakun" which gives rise to another theory. Araakun is the Algonquin Indian word meaning "he who scratches with his hands," which our raccoon was named. White settlers anglicized the word through various spellings until we settled on raccoon. Raccoons have survived better than almost any American animal, with the possible exception of the coyote, despite the early and long lasting demand for their fur. It was used for the coonskin caps, and extensively for payment of debts and salaries. The fat was used when preferable forms were scarce. Raccoons consume a large amount of food for their size, and it has never been possible to raise them profitably for marketing their skins.

The raccoon is extremely clever, and its well designed paws can manipulate most contraptions devised by humans. It can also eat foods which need to be peeled or shelled, both animal and vegetable. It can open any garbage can and frequently does. It can free other animals which are caged or trapped. Its intelligence is marvelous. All these factors have contributed to its survival, in spite of the loss of its natural habitat, and to the loss of its tiny young babies by the predation of owls and other birds of prey. It can successfully fight coon dogs with a combination of its wits and teeth and claws. In cities it sometimes lives as an adopted pet in which case it creates a great deal of havoc by its mischievous behavior, or as a wily scavenger with endurance enabling it to migrate great distances.

The raccoon is being attacked with great ferocity in many areas, as is the coyote, both of whom wage a good battle for survival against great odds.

Is human nature aroused to anger by a breed which demonstrates such ability to adapt to adverse conditions and to survive somehow by coping with unfriendly environments? The comparison was written between the lines in reading "Adaptable Araakun," and we hope its breed may endure forever.

Estelle Hoffman

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the american jewish Times Outlook

FEBRUARY 1983



lumenthal Jewish Home

lews begins on Page 23

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Editorial

Editorial:
by Norman Olshansky

. . . President Reagan, Congress and the American people in general have expressed their concern and alarm over international terrorism. The United States contributes 25% of the total operating budget of the United Nations. As a major contributor to the United Nations, it should have influence over how our money is spent. Unfortunately, some of those monies which were used for the intended purpose of refugee aid actually were used to fund military training by the PLO. In 1982 the U.S. Government provided 67 million dollars to UNRWA. That organization has confirmed reports that their schools and other facilities in Southern Lebanon were used militarily by the PLO.

The Anti-Defamation League called on the U.S. Government not only to demand an independent investigation of what occurred but also to determine the nature and extent of UNRWA support for and cooperation with the PLO and/or other terrorist groups. The ADL further called on the United States to cease its financial support of that agency if it was determined that they had indeed cooperated with the PLO and to withhold such support until UNRWA had taken appropriate disciplinary actions and initiated actions which would eliminate such abuses now and in the future.

A recent communication from the Department of State to the subcommittee on Foreign Operations of the Committee on Appropriations of the U.S. Senate was brought to our attention. The communication noted that the Department of State indeed has withheld 35 million dollars while the UNRWA was investigated in relationship to the misuse of its facilities by the PLO. The Department of State Investigation concluded that the vocational training center in Siblin, Lebanon had been used by the PLO for military training for two years prior to the Israeli invasion. There was an acknowledged cover-up by employees to avoid discovery by the UNRWA's international staff. Even though those employees were disciplined, there were not specific measures implemented by UNRWA to prevent such recurrences from occurring in the future. The policy of the United States Government to prohibit U.S. funds for use to support refugees engaged in terrorist activities was restated and contributions will not be resumed until assurances can be given that steps are in place to preclude such misuse of funds in the future. Very specifically the UN agency was told that it must "take all possible measures to assure that no part of the U.S. contribution shall be used to furnish assistance to any refugee who is receiving military training from any . . . guerilla type organization or who is engaged in any act of terrorism."

It is our understanding that as of this date 20.5 million dollars are still being withheld until the U.S. government is fully satisfied that procedures established by UNRWA will be effective in preventing any future misuse of UN facilities or programs.

It is appropriate that for once the battle of words is backed up with concrete action (withholding of funding) in response to such a blatant violation of policy. The UN has for many years been showing the world its true colors. It is nice for a change to see such a clear response on the part of our own government to the support terrorism by that same augu body which is chartered to bri about international order a peace.

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The Pulse of Purim

The Pulse of Purim

A Guide To Intoxication And Sobriety In The Feast Of Esther
February 27, 1983.
by Rabbi Dr. Shmuel Himelstein

We Jews have always had a reputation for remaining sober; some say that the reason for this is simple: which other nation starts its boys off on wine at the the tender age of eight days, at the Brith? But it's not that we're abstemious—on the contrary—Jewish law requires one to drink wine as a divine service for kiddush on Friday night and Saturday morning, as well as at the Havdala service after Shabbat ends. Drinking for its own sake, and certainly drinking oneself into an alcoholic stupor, are not a part of the Jewish heritage.

Enter Purim. As is known, Purim is the Festival of "Venahafoch Hu," where everything is reversed. Suddenly sobriety falls by the wayside! Not only is one told to drink, but the amount one should drink is even specified in the Talmud: 'One should drink until he will not be able to differentiate between 'Cursed by Haman' and 'Blessed by Mordechai'!" That means carrying drinking to its limits—or does it? Let us see how this talmudic saying has been interpreted by Rabbinic authorities and communities.

Starting with the most extreme, there are those who interpret the words literally: each person is required to drink enough to be unable to distinguish between blessing the one and cursing the other, by becoming roaring drunk.

Others do not go quite so far. Using sound rabbinic interpretation, they reason as follows: it states "Until he will not be able to tell," etc. This means that one drinks "until" that point, but not including it. In other words, one must stop short of the point of utter confusion.

But there are others who note that it is enough just to drink an amount that will befuddle the brain a bit, so that the person will not be able to work out the calculations needed to equate the numerical value of each Hebrew letter. A different viewpoint claims that since the law requires one to drink until he doesn't know the difference between "cursed," etc., one should take a drink and then stop for a short nap. Since the drink has helped one to sleep, and since a person who is asleep cannot possibly know the difference between the phrases, the requirements have been fulfilled!

Yes, "Ad delo yada" ("until he will not be able to tell . . . ") is certainly one of the most unusual of Jewish rituals, stretching back thousands of years into our ancient history, but still very much alive to this day. It isn't surprising, therefore, that when there are Purim parades in certain Israeli cities, they are called "Adeloyadas" . . .

Finally, whatever customs you adopt, may you drink a ready toast to Mordechai and Esther and may you enjoy a happy Purim in the full spirit (and with the right spirits!) of this joyful occasion.

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Kibbitzing-Community News



inda Fleischman, Greensboro adassah leader, a member of the lational Board of Hadassah, tands in front of a picture of heodor Herzl, founder of the ionist Movement, at the 30th. ionist Congress in Jerusalem, at hich she was a Hadassah elegate.

Linda Fleishman, of Greensboro, member of the National Board of ladassah, participated as a ladassah delegate in the Thirtieth Vorld Zionist Congress in erusalem.

She commented on her im-ressions of the Congress: "The ongress brought together Jews om all parts of the world. It rovided a forum for discussion of ll the burning issues affecting srael at the moment. There were of ourse wide differences of opinion, ut, underlying the differences, as a commitment to Israel and its ngoing development."

She went on: It was very nspiring to sense this unity among ewish leaders from 38 different ountries.

STATESVILLE, N.C.
by Hanna Adler

We missed an issue or two—but that does not mean that our congregational life came to a standstill. Even if a bit late, let us tell you about our fabulous Chanukah party at the newly opened Statesville City Club located downtown in the expanding City Center. Very few congregants were missing as we joined in lighting the candles and chanting the blessings. Mr. Joel Montezionos, Director of the Religious School of Temple Beth Sholom, Charlotte, led the congregants in the spirited singing of Moaus Zsur and entertained with Israeli folk tunes and request numbers. Gifts for the residents of the Blumenthal Jewish Home were collected and forwarded, which is an annual tradition at our temple.

January 1983 saw us focusing with determination on efforts to make the Centennial of Congregation Emanuel an event which will be a source of pride for the Jewish community of North Carolina. Committees are now meeting to plan and execute the groundwork necessary to meet our goals. Albert Schneider is overall Centennial Chairmen. Again, all you faithful readers and old friends, we solicit your help. Any suggestions? Do you have information on the history of our congregation or any of our members? Photographs? Old newspaper clippings? Please contact me as the chairman of the Historical Committee. Plan to be with us on the weekend of August 12-14, 1983.

We congratulate Ben and Lillian Tobias on their 35th wedding anniversary which was celebrated at the temple, with daughter Cathy Mushook conducting a most meaningful Sabbath service and their daughter Susan and husband Michael Vignola trevelling in from Culpepper, VA to share this major family event. Grandson Eric Mushook added a happy note to the occasion.

We congratulate Ben Katz on his 65th birthday. It was celebrated on January 29th with a surprise birthday party organized by his loving wife Bea and all the children, spouses and grandchildren. The highlight of the event was presentation of a book of "Ben-ectodes"! Congratulations, Ben and also granddaughter Andrea Taratoot, who was 8 years old.

Happy birthday, Max Lerner, happy birthday to daughter Rhonda Lerner, and to granddaughter Katie Rebecca Lerner, who is one year old already!

Barry Gordon celebrates his birthday with Abe Lincoln and we can never forget him! Happy birthday. We look forward to welcoming his and Dana's first baby very soon.

Recuperating from surgery are—Faye Lester, who is up and around and continuing to be an inspiration to us all; Young Miss Robyn Rosenfeld, who had minor surgery; Ben Katz, who spent some time in Moses Cone Hospital, being carefully watched over by son Dr. Jeffrey Katz and his medical associates.

We had lots of visitors into Statesville—too numerous to mention. I must mention Mrs. Ruth Prince, mother of our Joyce Lipshitz. Mrs. Prince will be celebrating her 80th birthday . . . and we simply refuse to believe it! Congratulations on being the most vivacious great-grandmother ever.

May I thank all of you for your kind comments on my "JOURNEY BACK". The response has been heartwarming and may give me the impetus to share an account of my visit to my own hometown in a future issue.

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COMMUNITY NEWS
TEMPLE ISRAEL, Charlotte, NC

Temple Israel Sisterhood held a Brunch Meeting on Sunday, January 16, in the I. D. Blumenthal Hall. Speaker was Lou Albert, Director of Social Services of the Jewish Community Center, and a film was shown portraying three generations of Jewish women, followed by a discussion.

Winners in December is Sisterhood's Bondarama were Connie Ostrow, Leonora Lewin, Roz Greenspon, and Susan Karben. To participate in monthly chances to win U.S. Savings Bonds and Israeli Bonds, send $25 to Barbara Levin, 5019 Carmel Pk. Dr., Charlotte, 28211.

On Sunday, February 6, Sisterhood will hold a new kind of Art Auction. There will be a wine and cheese preview at 6:30 P.M., followed by an auction at 7:30 P.M. The Auction will consist of the works of North Carolina Artists, selected by Karen Kropp, a member of Temple Israel. She owns an art restoration business and is serving as Chairman of this Art Auction. Included are works of pottery, ceramics, and weavings, as well as paintings. There will be jewelry and other miscellaneous pieces, and the paper cuts by Jacob Neeman.

A gala weekend honoring Cantor Frank Birnbaum for 10 years of devoted service will be held March 11 and 12. Al Rousso is Chairman, Sam Strause, Co-chairman.

On Sunday, February 27, at 8 P.M., Temple Israel's Adult Education Lecture Committee will present Steve Hockfield speaking on The Political Issues Facing American Jewry. Chairman is Shai Richardson, assisted by Sidney Goozner, Co-chairman.

RICHMOND, VA

Congregation Kol Emes is grateful to Mrs. Doris Novick who "carried the ball" for the successful 1982 Food Festival. Men and women of the Congregation gave the assistance needed. Much credit is due to the work of Mrs. Beverly Marks who was responsible for excellent publicity, including a full page notice in the Richmond News Leader.

The Congregation suffered a great loss in the passing of Rachel Beloff, who worked 19 years for the welfare of Kol Emes. Active in fund raising activities for both congregation and Day School, her success was unequaled.

GREENSBORO, N.C.

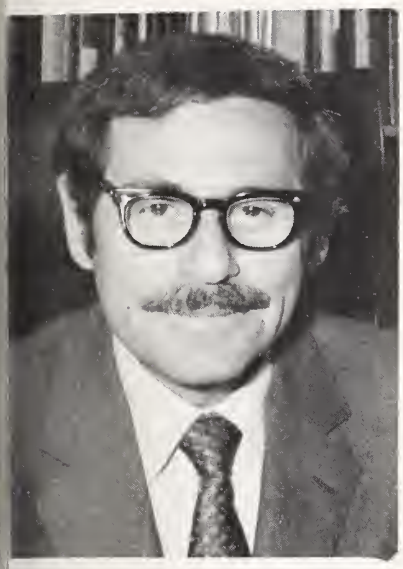
Beth David Synagogue spo-
sored "An Evening of Progressi
Cuisine," which included coc-
tails hors d'oeuvres, entre
vegetables, salad, desserts, a
coffee. This has become a traditi
at Beth David. In addition, din
enjoyed a variety of fi
confections, cordials and coff
while they enjoyed a stage sho
the "Showstoppers."

Beth David Congregati
honored Bee and Irving Goldbe
on their 50th Wedding Anniversa
at Shabbat Services and On
afterwards on January 7.

On February 18 there will be
Oneg Shabbat to honor recent n
members and newcomers to t
community.

On January 12 Beth Da
Sisterhood visited the Blumentl
Home. They visited with reside
and enjoyed lunch with them.

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Rabbi Harold I. Krantzler

emple Beth El, Charlotte

The 40th Anniversary of Temple eth El was observed at Friday vening services on January 28 ith pulpit guest Rabbi Philip rankel, who was the first rabbi of emple Beth El. Cantor H. Richard rown chanted the service. A ecial Anniversary Oneg Shabbat as presented.

On Saturday evening, January 9, the Temple ended its two weeks f celebration of the 40th nniversary of its founding with a ala dinner dance at the Sheraton enter. The festivities began at vens Auditorium on January 15 ith a special program of the harlotte Oratorio Singers eaturing Leonard Bernstein's *Chichester Psalms*" sung in ebrew. A reception sponsored by emple Beth El Sisterhood was fered after the performance in e Starlight Lounge. Special ograms tracing the history of the ngregation were presented uring the month. Members of the nniversary Celebration committe were Louise Bernstein, Lee umenthal, Clarice and Harold eitman, Bob Conn, Judy Edlein, s Friedlander, Hilbert Fuerstan, Rinky Glanzman, Marvin oldman, Katherine Goodman, hel and Allen Gordon, Faye reen, Nancy and Hank reenberg, Hilda Kirsner, Walter Klein, G.G. Kosch, Gladys Lavitan, Janet Lefkowitz, Donna Levin, Sue and Ron Liss, Selma and Sonny Melasky, Rita Mond, Paula Musler, Hanna Nabow, Trudy and Manny Packard, Betty Rosenbaum, Linda and Mark Rothman, Sandi Rothman, Sally and Robert Schrader, Judy Sutker, and Anne Yudell.

Sisterhood sponsors a morning Bible Class on Tuesdays at 10:30 A.M., conducted by Gladys Lavitan. Rabbi Krantzler is holding Thursday evening classes at 8:00 P.M.

"MIDDLE OF THE NIGHT" at Temple Beth El

Temple Beth El of Charlotte, North Carolina will present the Comedy-Drama "Middle of the Night" in three acts by Paddy Chayefsky on Saturday, March 5 and Sunday, March 6 beginning at 8:00 p.m. in Fellowship Hall. Tickets are on sale at the Temple or the Jewish Community Center. Admission: $4.00 Regular Price, $3.00 Advance Sale, $2.00 Sr. Citizen/ Student. (Open Seating for both performances). This is a benefit performance for Temple Beth El. This play starred Edward G. Robinson on Broadway and Fredric March played the lead for the Hollywood picture. Don't miss this stimulating play which represents a slice of life that everyone can relate to. It is a love story with the usual family conflicts.

The Director is Della Freedman who has her own Acting Company, and the cast is as follows: Steve Haywood, Dr. Susan Cernyak Spatz, Loni Elam, Harry Adelman, Doris Edelstein, Fran Meacham, Elise Guller, Kasey Klug, Steve Grimsley. Stage Manager, Dave Reid, Sets donated by Walter J. Klein Co., Ltd., Production Staff; Hy Spectorman and Marvin Goldman and publicity, Sandi Rothman. For further information contact Temple Beth El 366-1948.

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The Jews In North Carolina

by Hattie Motzno, '13, Cornelian
Awarded the N.W. Walke
History Prize
(Reprinted from the State Normal Magazine, Greensboro, N.C., May, 1912.)

Perhaps there are three characteristics which are most prominent in the Jew: his patriotism. Of these characteristics the first and last are his own peculiar inheritance, but they have been increased by circumstances. The second is purely a result of circumstances. It is due to these qualities that the Jew throughout his ages of darkness and bitterness has been able to preserve his life, and finally, in the face of ridicule and persecution, to win recognition in the world. Let us consider each one in turn and observe the development of each.

Long before the Christian era the Jew knew the value of knowledge. It was part of his religion to study the Tora. Boys four and five years of age were taught to read the Tora. The synagogues were used as schools and even to this day they retain the name of "Schule", which means school. Thus the children received their training from the Rabbis, who, by their strict study of the Talmud, which deals with theology, law, and physiology, were as distinguished scholars as the world has ever known.

When Jerusalem was destroyed and the Jews were forced to leave their home and were scattered over the whole of Europe, they did not give up their studies. In truth the Talmud, with its comforting truths, was the only consolation left. Every Jew possessed some Talmudic treatise and often spent his leisure moments in reading it.

It was during the terrible ages succeeding the beginning of the Christian era that the training of the Jews in the "system of idle and hollow dialectics", which in former days seemed impractical, really began to show its value. Tossed about from one country to another, uncertain of the morrow, unable to participate in the public life of the Christians, he was forced to live by his keen intellect, sharpened by the strict study of the Talmud. Since no other course for livelihood was open to him, he was compelled to turn his attention solely to the acquisition of money. For almost eighteen hundred years the Jew was engaged in this occupation which resulted in the agility, the lucidity, clearness, and accuracy of his mind. It is no wonder then that he excels in business ability and to a certain degree in intellectuality. These remarkable powers during the last couple of centuries have helped to gain the Jew his present stand among the highter spirited nations.

But the intellect of the Jew would almost have been useless if he had not learned to adapt himself easily and quickly to new surroundings. For since the fall of Jerusalem he has had no real home. Hated by all nations, persecuted at every turn, tolerated in many countries only so long as he could be forced to lend great sums of money which were never returned, he was always prepared at a moment's notice to abandon his home by the king's edict and to seek his fortunes elsewhere. Time and again he was expelled from countries which for a few brief years had been his dwelling place. It was therefore necessary that he should be able to assimilate himself to new surroundings. So finally by cruel experience he has learned to fit himself to everything and to feel at ease everywhere; adaptability has become instinctive with him.

With the discovery of America new hope was given to the Jew. Thinking to escape persecution and at last to find peace, thousands left the old country to seek their fortune and find rest in the new world. Instinctively they readily adapted themselves to the strange situation. Eagerly they watched the turn of affairs, hoping that at la they had found release fro persecution. Their hopes we realized beyond expectatio Gradually prejudices died ou until finally the Jew has been p on equality with his Christi neighbor. To this new position has shown his adaptability.

It is patriotism, however, th makes the first two faculties of a pleasure to the Jew. For patriotis makes life worth living ar stimulates effort. The Jew imbib this spirit centuries before t Christian era by his study of Goo truths. In the days of Jerusale this spirit of patriotism extend only to his God and to his own rac It is needless to recount the tim that he fought for his religion a his country. During his dark age bereaved of his home, he still clu to the God of his fathers. Not bei permitted to mingle with t Christians, he had no opportun to show his loyal spirit to humani He stood alone in the wor without friend or helper. But, w the dying out of racial prejudic the loyalty of the Jew to his coun and friends has again manifest itself. To America, his seco home, the country which fi recognized him as a worthy chi he has proven himself a m loving patriot.

My purpose, however, is not trace the manner in which the three especially promine characteristics have gained Jew recognition and praise whole America, but only in No Carolina.

It is practically impossible to fi out exactly from what Europe countries North Carolina receiv its Jewish population, how ma came first, and when they arrive North Carolina. However, there occasional references, in Revolutionary accounts, to cert Jews in different sections of State. From this fact we can saf judge that there were a numbe Jews prior to the Revolution

ar. The Jewish Encyclopedia ates that the first Jewish settlers emed to have come to ilmington before the end of the ghteenth century and appear to ve been an offshoot of the arleston community. This might ve been the case, but unless they ttled in Wilmington before 1775, is statement is most probably not rrect. For Colonel David nning, in his "narrative about the bels," gives this report:

"In 1775 Col. Thos. Fletchel, of irforest, ordered the different ptains to call a muster and esent two papers for the abitants to sign. On May 1st, aptain Lindley, of Roberns Creek, nt to me, as I was sergeant of said mpany, to have my company arned to meet at his house the th of said month. I did so. In July, 775, there were several vertisements set up in every part said district that there was a very od Presbyterian minister to call different places to preach and ptise children.

"But at appointed time instead of eeting a minister we all went to eet two Jews by the names of vedoor and Rapley, who after aking many speeches in favor of rebellion and using all their deavors to delude the people ay, at last presented revolution pers to see who would sign em."

In Vol. 20 of the Colonial Records, we learn that Mr. Kaleb Koen was, in 1787, a member of the General Assembly from Pasquotank. It appears from this that Mr. Koen must have lived in the said country a good many years previous to his admission in the assembly.

In the roster of the continental line from North Carolina, there are quite a number of names of Jews who enlisted for service. I might mention here that some of them became officers in the army. Mr. Kaleb Koen, mentioned before, enlisted in 1778 was made corporal of the tenth regiment.

These facts prove without doubt that a number of Jews were living in the different sections of the State as early as the Revolution and probably a good many years previous to the Revolution. The names of these early Jewish settlers also give us some clue to the European countries from which they came. A great many names suggest German origin; some suggest Russian origin.

There are several points noticeable in the preceding facts to which I especially desire to call attention—first of all, the early social and political equality granted to the Jew in this State. This state of affairs is rather unusual and it is of interest to know the laws of North Carolina with regard to the granting of this equality to non-Christians.

The Fundamental Constitution, drawn up by John Locke, in 1669, informs us that Jews were given the privilege of voting and organizing churches. To their privileges the Jews held fast, and they soon showed their ability to share the responsibilities of the State by becoming leaders and officers.

The second point to which I wish to call attention is the patriotic spirit shown by the Jews even in those early days. Although they had only a short while been freed from persecution by leaving their European homes, still, thankful for their deliverance and foreseeing future peace and happiness, they immediately after their arrival were eager to show their gratitude and loyalty. They at once entered into the spirit of their new home, and once more their original nature began to reveal itself.

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A Visit To Ma'alot

by Richard Klein, Charlotte, N.C.

(Ma'alot, Israel) Folk dancing is in. Bus disco is dying in today's Israel. At least, that's what they're saying in Ma'alot, Israel.

This small border town of about 6000 residents was making the news prior to Israel's move into Lebanon last summer because it was the target of PLO terrorists. In fact, 27 young school children were brutally murdered in their classroom here a few years ago by the PLO.

But now, with the success of the Peace in Galilee campaign, the citizens of Ma'alot have other considerations. That includes the recent groundbreaking of a new high school, more homes under construction and learning the newest folk dancing steps.

Other than the local movie house, folk dancing is a major draw among the people here. The town is somewhat remote and isolated, which is one reason for the special enjoyment of local dancing. The townspeople come together outside the local community center three times a week.

They gather at 8PM either to participate or watch along the side. Like most Israelis, these people will always convene a short distance from a bomb shelter.

Though the shellings and terrorist attacks have recently stopped in Ma'alot, the bomb shelters remain ready to accept occupants on short notice. Meanwhile, the shelter near the community center is being used as a children's clubhouse and meeting place for young people during daylight hours.

The evening dances attract large crowds. A mature, graying master of ceremonies plays tapes of songs, then jumps before the largely youthful group to teach or remind them of the dance steps. Once the tempo is evident, the MC disappears into the crowd to prepare for the next musical number.

The spirit of the crowd is contagious. Can't dance? Then you clap and sing. No one stands alone. It's a social session that is welcomed by everyone.

Participants include five and six-year-olds, school children of every age, soldiers of both sexes in uniform and adults of all ages. Ma'alot is a youthful, motivated town. It is prepared to move, build and progress. Even its dancing reflects that frame of mind.

Folk dancing is taken seriously. Every step, kick, clap, and turn is practiced. Surprisingly, every folk song has its own unique dance, so there is much to remember.

Most of the dance steps also have words to go with the music, so folk dancing is really a two-fold experience.

The fervor continues without interruption until 11PM. Some dance nonstop, often switching partners in the process.

Reuben Bitton is one of the standouts. He's young (19), slender and light on his feet. Reuben shares an apartment near the community center with two other young men, Gad Solotorevsky and Alon Schoberger. Reuben, a native of Beersheva, is like his two friends, assigned to Ma'alot in a civilian position by the Israeli army. Today Reuben helps work with the young children of the town as an athletic coach. In a few months he will return to active duty and have his uniform and weapon re-issued.

Reuben's brother and sister are professional dancers in Israel, so he comes by his own talents honestly. He's a sought-after partner by the girls. He never misses a step, a move, or a turn. His timing is perfect.

But those who know nothing about dancing are also in the crowd. They may stumble, falter or turn and head in the wror direction. Not to worry. They a never admonished—only encou aged to stick with it.

And what about those who st prefer the disco? "The people Ma'alot don't like disco," explair Pnina Ben Gigi, a young resident the town. But at 10:30PM the ligh dimmed and a heavy disco be came blasting through th speakers. Nothing was the same

What happened to the people Ma'alot who didn't like to disco?

Pnina explained: "The ones o there now are not from Ma'alc Many of them are soldiers." Still, seemed that most of the face looked familiar.

But at 10:55PM, the folk dancir had returned for a few fin moments. The group was begi ning to break up preparing for th evening's dance conclusion.

The people of Ma'alot approac their dancing the way they do the lives. The pace is fast. The spirit the group is youthful and dynam regardless of age. And the live results are well-worth the efforts

The Bible

by Ruth Ritter, New Bern, NC

I thought I was smart, It made me dumb.
I thought I was right, It made me wrong.
I thought I was free, It showed m I was bound.
I thought I was alive, It showed me I was dead.

I thought I was master of my life. It showed me I was a servant instead.
I thought I owed man. It showed me I was indebted to Gc
I thought I belived, It showed me I did not.
I thought I had hope, It showed r I lacked Grace.
I thought I had peace, It showed r I lacked faith.

Yaakov Neeman—Israeli Artist

aakov Neeman was born in 8. He retired from his business ign painting at the age of 70, n he took up the art of paper ing. This art has been traced k to medieval times, practiced Jews especially in Italy. cticed by men and boys, hivah students and cheder hers, the artwork served as lets, religious decorations, es for marriage contracts, and im Megillahs. They were played on windows during vuot, decorated the Succah, turned into flags for Simhat ah. They were used as special orations in synagogues on the wall, as the Mizrach. After the ocaust, very few examples ained in Europe.

ne of the few who have recently icated themselves to revival of art of paper cutting is Yaakov man. He uses traditional bols, such as sheaves of wheat, es of peace, the lions of Judah, tablets of the Ten Command- nts, hands which suggest the sts' blessing, Shabbat candles, ts, Israeli buildings. With nicure scissors, the fragile, lace- patterns are cut out of ordinary k paper. The effect is beautiful the work meticulous and irable. In a paper-cut called zrach" the Hebrew verse from Psalms, "I have set the Lord always before me," is cut, and it is with that faith and meaning that Neeman spends many hours cutting out his configurations.

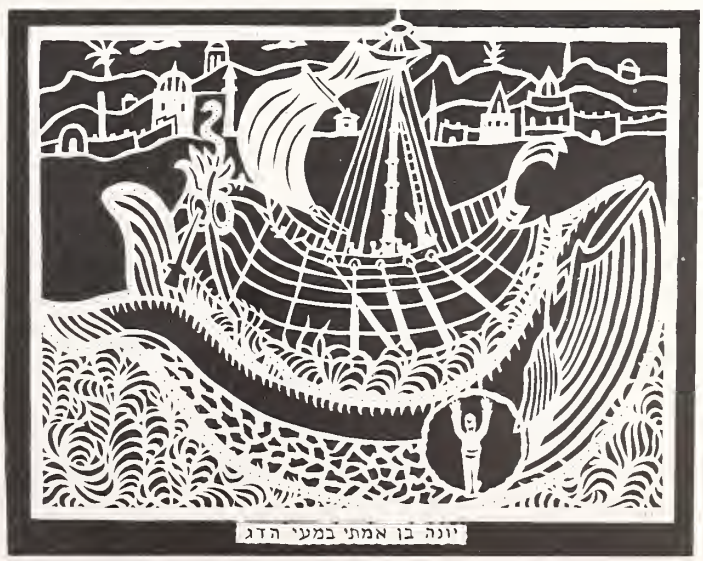
Neeman came to Israel 44 years ago. He had been head of the Mizrachi Workers Movement in his town Kolashavam, Hungary, and was a firm believer that Jews should return and rebuild their homeland. In Israel few jobs were available to him, so he became an assistant to a sign painter until he could afford his own business. With great satisfaction he retired to resume his desired field of art.

Mr. Neeman's paper-cuts have been in displays throughout Israel and in New York, Baltimore, Toronto, and other places. His works have been acquired by The Jewish Museum and The Moria Gallery in New York, The Wolfson Museum and the Folklore Museum of Rabb Papenholm in Jerusalem, The Municipal Museum of Haifa, and Skirball Museum in Los Angeles. There are many private collectors of Judaica who own his works.

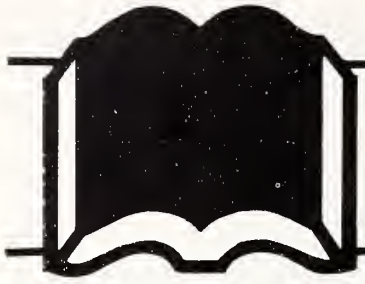
Prints of Neeman's work are available for sale in Charlotte and may be viewed and ordered by contacting Simcha and Nurit Bar-lev, 5642-B Via Romano, Charlotte; phone 364-7226.







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Book Reviews

The American Jewish Literary Renaissance

by Joseph Cohen

The American Jewish literary renaissance that got underway in the early 1950's and continues unabated today is a phenomenon of unprecedented proportions. No one could have anticipated its development or envisioned its magnitude. Who a few decades ago would have argued that Jewish family dynamics, however important to Jewish families, could transfix the non-Jewish reading public and launch an impressive number of Jewish writers into the mainstream of twentieth century American literature.

The talent, sustained productivity and popularity (in some instances, notoriety), of Philip Roth, Bernard Malamud, Norman Mailer, Karl Shapiro, Joseph Heller, Allen Ginsburg, Chaim Potok, Herman Wouk, Erica Jong, Isaac Bashevis Singer, and Saul Bellow have made their work required reading in universities across the land. Together they have garnered National Book Awards, Pulitzer Prizes, and for Singer and Bellow, the Nobel Prize for literature. These latter named, along with Mailer, Malamud, and Heller have, in terms of dissertations, critical studies and interpretations, become cottage industries in the book world.

This floodtide of creative and critical activity has not produced insofar as I can determine a single overview of the renaissance itself. There is no one analysis of the factors which created the climate in America receptive to all this work of Jewish origin.

We must, it we want one, supply our own analysis. I think the climate materialized through a simultanious coalesence of the Jewish and American experiences. Beginning at the turn of the century, as thousands of Jews arrived from Eastern Europe, and developing during their decades of adjustment, parallel modes of thought, despite the apparent disparity of the experiences, came into conjunction and merged. Three coalescent structures, it seems to me, can be identified: (1) The centrality of Covenant Judaism joined with the residual force of traditional American Puritanism, based as it was in Old Testament theology, to redefine man's role in this corner of the New world: the pursuit of freedom under a demanding but benevolent God; (2) The Eastern European Jewish immigrants' idealization of the concept of the American Dream linked itself to the strong continuing strain of American Romanticism, still present in the early twentieth century to emphasize the possibility of transcending economically, socially, and intellectually the limitations outwardly imposed by society; and (3) The immigrant Jews' realization of life's hardships on the lower East Side of New York and elsewhere, coupled with a determination to endure and survive, merged with the simultaneous appearance in America of the movement now known as Naturalism, with its similar emphasis on deprivation, struggle, endurance and survival, to focus concern on the realities of surviving and "making it" in America.

These coalescent structures were the twin inheritances of the first and second generation c American history and literatur while they were in college; an they soon moved to capitalize o their discoveries.

The fact that Jewish values an American values and modes c thought had coalesced by th 1950's is now taken for grante That there would be a hungr national market for the discussio of this coalesence was not a readily perceived. The evidenc however, that it was there, overwhelming.

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BOOK REVIEW

THE CHOSEN: APPETIZERS DESSERTS. Triad Publishin Box 13096, Gainesville, Flori 32604. 210 pages, 55 black a white drawings, index. Spira bound paperback $9.95; Perfe nd paperback $6.95.

Included in this collection a recipes from *"What's Cookin* published by Temple Israel Siste hood of Charlotte, N.C.

THE CHOSEN is a collection recipes for appetizers and dese selected from Jewish fund-raisi cookbooks published in the U Edited by Marilyn Stone, it featur a number of "great-grandmothe secrets," and includes traditio recipes for knishes, kuchen, kich rugalach, tayglech, mandelbr and variations of chopped liver a herring. Also included are regio specialties like Blueberry Buck Key Lime Pie, Toasted Coco Pecan Pie, Cheddar Chutn Spread, Chili con Queso Dip, a such creations as Peanut But Pie and Cantaloupe Alaska.

The book is the project of sisterhood of B'nai Israel Cong gation in Gainesville, Flori Lorna Rubin and Lenore Freem of Triad Publishing Company Sisterhood members, and Triad donating all profits from sales B'nai Israel. **THE CHOSEN** is June selection of the Jewish Bo club. There is a plan to compil "Chosen Cookbook" series.

THE SERVICE OF MY ...PLE, Boris Smolar Baltimore ...rew College, 299 pages plus ...x. Paperback.

...his book is a series of episodes ... the author's career as a ...nalist. They relate events going ...k to the period before World ... II concerning Jews in Russia, ...many, and other countries, as ... as events concerning Jews in ... United Nations and those with ...o nations.

... is interesting reading, and ...sual to have first-hand ...ounts of Jews in exotic places. ...re are sixteen pages of photo-...hs of the author and notable ...ple with whom he met, dating ...k to World War I.

... spite of his experiences during ...y trials and sufferings of the ...rs, Boris Smolar remains ...mistic, with a bright outlook ...ards the future of Jews. He ...es his positive views on the fact ... Judaism is committed to social ...ice, political idealism, and the ...ocratic way of life.

...he price of the book is not ...wn. Copies may be ordered ...n Baltimore Hebrew College, ...0 Park Heights Ave., Baltimore, ... 21215.

...MIDRASH ON AMERICAN ...VISH HISTORY, Henry L. Fein-...d. SUNY (State University of ...v York Press), 241 pages Cloth ...50, Paper $8.95.

...iewed by Estelle Hoffman

...his book examines the histori-... processes which compose the ...ish experience in America, but ... preoccupation is with the ...stion of Jewish survival. Since ...erican society beckons Jews to ...er completely, this causes ...ater speculation than ever ...ore.

...he author is reasonably opti-...tic. Fourteen chapters in the ...k originated as a series of half-...r radio lectures sponsored by ... Jewish University of the Air. ...y were reworked and rewritten ...ssays. "Rather than a textbook ...ory of the American Jewish experience, what emerged is a narrative based on the application of a historical intelligence to the culture, dilemmas, and foibles of American Jewry. It presents a historical perspective on why that strange and passionate tribe is the way it is."

The various predictions regarding survival of Jews throughout history is considered, with the astute comment that demographers really say, "This will be the case providing nothing happens to intercede." Henry Feingold goes on to say, "But, of course, history always happens. It is especially dangerous to prognosticate about Jewish continuance, since it lies not in commonalities, things it shares with other groups of seemingly similar character, but in its idiosyncratic nature, which is wrought by an anomalous history."

I think this book is more interesting than other books on the subject since Max Dimont's "**Jews, God, and History**," and "**The Indestructible Jew**."

THE FALSE MESSIAH by Leonard Wolf. Houghton Mifflin, 2 Park St., Boston, Mass. 02108. $13.95

In this age of false messiahs of every stripe, Leonard Wolf has given us a powerful historical novel that reveals the human dimensions of one such man. It is a sensual, erotic novel about the rise and fall of Shabbatai Zevi, the famous false messiah of the seventeenth century, a spiritual leader of glittering promise who attracted fervent belief among thousands before his mission ended in tragedy.

Shabbatai, a Turkish Jew, is a prodigy as a young boy, a Talmudic scholar and a brilliant orator. But when his messianic sense leads him to speak the forbidden name of God in the synagogue at Smyrna, he is banished from the city. Then, under the clever management of his disciple, Nathan of Gaza, he creates one sensation after another, gathering followers throughout the Near East. Finally, in a dramatic confrontation with the Ottoman sultan, Mehmet IV, whose crown he'd threatened to snatch, Shabbatai faces a choice between death and conversion to Islam.

The False Messiah brings to life a multitude of colorful characters: Nehemiah, a powerful physical giant and Torah scholar who challenges Shabbatai; Sara, an erotic Polish beauty who believes she is destined to wed the new messiah; and Peter, a wealthy English merchant who falls in love with him.

Gershom Scholem's respected biography, *Shabbatai Zevi: The Mystical Messiah*, gave the known facts about Shabbatai's life. Now Leonard Wolf brings him to life in all his glory and sordidness. This is one of the most dramatic stories in the history of religion.

Leonard Wolf's poems and short stories have been widely published, and he has won the O. Henry Award. He is the author of *The Annotated Frankenstein*, *The Annotated Dracula*, and *Bluebeard: The Life and Crimes of Gilles de Rais*. He is a well-respected Yiddish translator. He has translated Itzak Manger's *The Book of Paradise* and has contributed to the *Oxford Book Of Yiddish Verse*, among other Yiddish anthologies. His home is in New York City.

Mendy and the Golem

Happy Birthday to the world's only "kosher" comic book! **Mendy and the Golem** is now celebrating its first anniversary of publication. These comic books, published six times a year, mix jokes and Judaism in a zany off-beat way, designed to educate chilren (and adults) while entertaining them. The theme of each issue is a mitzvah (command-ment) which is significant as a learning experience in a child's development. For example, **Mendy and the Golem** has already covered the importance of hospitality to guests, giving charity, visiting the sick, and returning lost objects, to cite just a few.

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These books provide many happy and constructive hours for the young and are the perfect solution to the problem of what to give a child, when searching for one of the most elusive things of all—a meaningful but inexpensive gift.

Yankel Pinson, the publisher, points out the advantages of a gift subscription to **Mendy and the Golem**, "You don't have to worry about finding the right size, or getting batteries. These comic books," he says, "are geared for ages 6 to 96 and it's very economical. In fact, for only $5.00, you can give the gift that's going to offer entertainment and education all year long!"

Thousands of letters have poured in from children, parents, teachers and community leaders praising the concept as well as the publication. **Mendy and the Golem** has been read and treasured in homes from South Brooklyn to South Africa and is growing in popularity as it enters the second year of publication.

Find out for yourself what the excitement is all about! For more information, or a subscriptio ($5.00 for one year) contact:

Mendy Enterprises
450 Seventh Avenue
New York, New York 10001



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SEMINARIANS CONFERENCE

. . . Present and future religious leaders—Protestant, Catholic, and Jewish—met in Texas to explore how divinity schools can help improve relations between Christians and Jews.

Sponsored by the Council of Southwestern Theological Schools (COSTS), an association of Protestant and Catholic seminaries, and the American Jewish Committee, the "Seminariess' Conference on Jewish-Cristian Relations" was held January 10-12 at Holy Trinity Seminary of the University of Dallas, Irving, Texas. Chairman of the planning Committee is Prof. Harold Attridge of Perkins School of Theology.

Participants included students and faculty members from COSTS seminaries, including Perkins School of Theology at Southern Methodist University, Brite Divinity School at Texas Christian University, Southwestern Baptist Theological Seminary, Holy Trinity Seminary, and Austin Presbyterian Theological Seminary; students from major rabbinical seminaries, and leading theologians, educators, and intergroup-relations specialists from all parts of the country.

"The unique aspect of this meeting," said Judith Banki, AJC Assistant Director of Interreligious Affairs, who helped plan the conference, "is that, in addition to bringing scholars together to focus on the implications of seminary education for Jewish-Christian relations, it will bring Christian seminarians together with their Jewish counterparts in rabbinical schools."

The Jewish seminarians attended the conference at the specific request of the Christian students, who wanted "genuine interaction with actual rabbis-to-be."

Dr. Paul Van Buren, author a professor at Temple Universi who gave the conference keyn address on "Theologic Education for the Church Relation to the Jewish Peopl said that his seminary training h not prepared him for "encount ing the reality and vitality Judaism and the Jewish people a continuing witness to the God Israel," adding that "Christi theological education must refl that reality."

Rabbi Marc H. Tanenbaum, A National Director of Interreligi Affairs, who gave an address "Major Issues in Christian-Jew Relations: Implications Seminary Education," said t "the education of seminarians the relationship of moral value urgent human needs is critical the future of American society

"Seminarians, who a potentially the future moral a spiritual leaders of our socie continued Rabbi Tanenbaum, "

ve to face a world increasingly
eatened by religious fanticism
d dehumanization, frequently
by teachings of contempt and
ological-based stereotypes.
is workshop was intended to
p prepare them and others with
e intellectual and moral
ources to combat religious and
ial prejudice and to build a
mmunity based on mutual
pect and helpfulness."

Dr. Eugene Fisher, Executive
Secretary of the National
Conference of Catholic Bishops'
Secretariat on Catholic-Jewish
Relations, who discussed
eminary Curricula and Jewish-
Christian Dialogue" at the
nference, declared that
ecause of certain polemical
pects of New Testament
tings, Christians cannot derive
adequate understanding of
daism from the Gospels alone."
Dialogue with Jews, as faithful
ders and interpreters of Torah,"
ntinued Dr. Fisher, "can do
ch to correct inaccurate or
dequate views of Judaism, but
tual enrichment requires that
v and Christian respect each
er's fidelity to God's word."

Among other subjects discussed
he conference were: "Scripture
d Tradition in Judaism and
ristianity"; "Recent History and
Implications for Jewish-
ristian Relations: The Holocaust
d the State of Israel"; "Religion,
itics, and Society"; "The Life of
rship in the Biblical Communi-
s of Faith"; "The Transmission of
he Jewish and Christian
ditions: Religious Education
d Homiletics," and "Theological
ues and Jewish-Christian
logue."

The conference was planned
r a two-year period by a
mmittee of COSTS faculty
mbers chaired by Professor
idge, and was coordinated for
C by Ms. Banki and Milton
bian, Director of AJC's
uthwest Region.

"A Seminarians' Conference on
ish-Christian Relations" was
sisted by a grant from the Nathan
pleman Institute for the
vancement of Christian-Jewish
derstanding.

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Tradition in the Kitchen



Cheese-Filled Hamantaschen

Filling:

One 8-oz. pkg. cream cheese, softened
1/4 cup sugar
2 tablespoons all-purpose flour
1 tablespoon brandy (optional)
1 teaspoon grated lemon peel
1/2 teaspoon vanilla
1 egg yolk
3 tablespoons golden raisins
3/4 cup sugar
1/4 cup warm water (110° to 115° F.)
3/4 cup warm milk (110° to 115° F.)
4-3/4 to 5 cups all-purpose flour
1-1/2 cups quick or old fashioned oats, uncooked
1-1/2 teaspoons salt
4 eggs
1 cup butter or margarine, melted

Dough:

2 pkg. active dry yeast

For filling: In small bowl, beat together all ingredients except raisins until light and fluffy. Add raisins to cheese mixture; mix well. Chill.

For dough: Dissolve yeast and 1 teaspoon sugar in warm water; let stand 5 to 10 minutes or until double in volume. In large bowl, add dissolved yeast to warm milk. In medium bowl, combine 1 cup flour, oats, remaining sugar and salt; stir into yeast mixture. Add 3 eggs, 1 at a time, beating well after each addition. Beat in butter and enough remaining flour until dough is no longer sticky. Knead dough for 5 minutes on lightly floured surface; return to bowl. Cover; let rise in warm place 1 to 1-1/2 hours or until double in size.

Punch dough down. Cover; let rest 10 minutes. Divide dough in half; roll out one-half to 1/4-inch thickness on lightly floured surface. Cut into 4-inch squa s. Repeat with remaining dou h. Place 1 tablespoon of filling one h square; fold dough over to for a triangle. Pinch together edge to seal. Place triangles on ungrea cookie sheets. Cover; let ris in warm place about 1 hour or u til double in size.

Heat oven to 350° F. E a remaining egg; brush tops o triangles. Bake about 18 minute o until golden brown. Cool sligh y. Remove to wire cooling rack. S ve warm or cool completely. **Make 2 hamentaschen**.

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HISTORIC HIGHLIGHTS OF TEMPLE BETH EL

emple Beth El's story begins on December 20, 1942. Sonny Melasky recalls that the meeting ok place in the law office of Arthur Goodman, Sr., to discuss the formation of a new Reform Temple. Among the people present at that meeting, besides Goodman and Melasky, ere Leo Gottheimer, Alex Kohn, S.A. Schloss, David Silvers and Milton Mann. Rabbi Philip rankel at that time was sent only as a representative of Hebrew Union College. At a second eeting, Judy Neiman suggested the name of Temple Beth El.

he Temple was founded on January 1, 1943, with Rabbi Samuel Shillman of Sumter, S.C., fficiating at the first Service in the Tryon Room of the Hotel Charlotte.

he first president was Leo Gottheimer. Maurice Neiman served as first vice-president and S A. Schloss as secretary. Rabbi Frankel became our first Rabbi and served through 1950.

ur first home was at 1412½ East Morehead Street: a room above what was then a grocry store and more recently has been a nightclub. Those first few years saw a series of "irsts": ... first meeting of Sisterhood was January 26, 1943. ... The first constitution was ritten by famed author Harry Golden. . . . The first Confirmation class consisted of Elizaeth Goodman, Stan Nabow, Rita Gottheimer and Jack Rosenberg. . . The first Bar Mitzvh was Robert Schrader. . . . The first baby was Lois Raff. The membership burgeoned om the original 8 families to 68 in 1946.

round was broken at our present site on June 18, 1948; the formal dedication and the first rvice were on January 28, 1949. The first wedding in the new Sanctuary was that of ilda Malever to Raymond Kirsner on October 8, 1950. The Temple continued to grow, aching 116 in 1952, when Rabbi C. Melvin Helfgott succeeded Rabbi Nathan Hershfield, ho had served since 1951. During that era, some other traditions began: specialty suppers, terfaith Services, and the community Seder.

round was broken for our education building in 1954, as Temple growth continued; it as followed by the Fellowship Hall building in 1961. Rabbi Israel J. Gerber succeeded Rabbi elfgott in 1959; he was to serve our congregation for 13 years.

t the dedication of the Religious School in 1955, Clara Cohen (Mrs. Hermann E.) was apointed the first Religious School Administrator. Along the way we have instituted many eaningful and constructive events within our Temple "family" and the community around . An activity which proved particularly meaningful to the general community was the ervices to the Blind" created by the late Bernice Altbach in the early 1960's and carried on a most dedicated manner by Herman Bauman. Our annual Wildacres retreats began in 66 and have added much to the lives of many of our congregants and friends.

or many years we had an outstanding volunteer choir, which was augmented in 1966 by e presence of our first cantor, Peter Taormina. In 1967, Cantor H. Richard Brown came to emple Beth El; he served as our Religious School Educator and Cantor until 1975.

ur first "Cadillac Ball" was held in 1969 and was an annual event through 1976. This was a fundraiser for our Sisterhood, and an event enjoyed by all.

1969, Herman Blumenthal became our first Honorary Lifetime President. Also in 1969, ose and Sam Jaffe celebrated their 50th wedding anniversary at Temple with special rvices and a reception.

any of our members went on the first Temple trip to Israel, led by Rabbi Gerber in March 1970. . . . In the 70's our tradition of interdenominational Thanksgiving Services was

expanded to include the Unitarians, Baha'i, Quakers, and a number of other denominations. One of the saddest moments of our history came in 1970, when our beloved custodian Clarence Thacker died of a heart attack. His funeral was held at Temple Beth El, with many of our members serving as pallbearers. Our children still remember him and recall how good he was to them.

By the late 1960's, it had become obvious that the present site of Temple Beth El would no longer be adequate; the Board started looking for a new site. The 1971 Temple Yearbook notes: "The long-range planning committee of Temple Beth El has accomplished its dream. We have purchased 24 acres of land on Providence Road near Lansdowne. It is much more than just land; it represents for all of us a vision. It is a vision of children working with the educational facilities that are so desperately needed; it is a vision of a new sanctuary where prayer and pride meet; it is a vision of recreational facilities for our youth to enjoy."

Unforeseen circumstances have delayed fulfillment of that 1971 vision; but now the educational and recreational facilities are just around the corner, with construction of the new campus. Our new Sanctuary is going to be placed just where the long-range planning committee envisioned.

In 1972, Rabbi Bernard Zlotowitz became our rabbi. That year, we established the "Tree of Life", donated by some of our Temple members. This "simcha" tree denotes happy and meaningful occasions in the lives of our families and friends.

On March 23, 1973, Irving Richek was installed as our second Lifetime President. In February, 1974, we had a new "first"—the B'nai Mitzvah of three of our adult men: Ron [illegible], Charles Bolno and Bud Rosenbaum. This was a very special event for all of us, as we hope the "boys" celebrate. And who can forget our wonderful senior members, Birdie Brandon and Hermann Cohen? On May 10, 1974, we celebrated Birdie's 90th birthday, complete with special Services and an elaborate Oneg Shabbat in her honor. 1974 also marked the arrival of our new rabbi, Rabbi Lawrence Jackofsky.

Our Chagall windows were done in needlepoint by various Sisterhood members and given to the Temple to be placed in our Sanctuary during the 1970's. In 1976, we rejoiced with the Jackofsky family on the birth of their son Daniel.

In 1976 we welcomed our current rabbi, Rabbi Harold I. Krantzler, and his wife, Helen. In April 1976, we celebrated Rabbi Krantzler's receiving his Doctor of Divinity degree from Hebrew Union College. In June of that same year, we honored I. D. Blumenthal on the occasion of his second Bar Mitzvah at the age of 83.

In 1980 we participated in the Hanukkah Run for Peace. A highlight of 1981 was the trip to Israel during which five of our Temple children were Bar/Bat Mitzvah at Masada: Amy Huberman, Marc Huberman, Daniel Bernstein, David Bernstein, and Leslie Kaplan.

October, 1981, was a very sad month for Temple Beth El: Harry Golden died, and the tragic death of Henrietta Wallace later that month was commemorated by the establishment of the Henrietta Wallace Collection of Southern Judaica in her memory.

In July 1982, Benjamin Schrader became the first child to be Bar Mitzvah at Wildacres. This took place at Temple Beth El's Annual Retreat July 8-11th. The Consecration of Chad Levy that fall marked the participation of four generations of one family in Temple Bet El. Chad follows his mother, Betsy Klein; grandmother, Elizabeth Klein; and great-grandmother, Katherine Goodman—all active Temple Beth El members.

מַה נּוֹרָא הַמָּקוֹם הַ

אֵין זֶה כִּי אִם בֵּית אֱלֹהִים, וְזֶה שַׁעַר הַשָּׁמָיִם.

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר, וַיִּקַּח אֶת הָאֶבֶן, אֲשֶׁר
מְרַאֲשׁוֹתָיו, וַיָּשֶׂם אוֹתָהּ מַצֵּבָה, וַיִּצֹק שֶׁמֶן עַל רֹא
וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל.

"How awesome is this place. This is none other than the abode of God . . . He named that site Beth El. . . ."

—Genesis 28:17-19

ART EXHIBITION

RECEPTION: THURSDAY EVENING, JANUARY 27, 1983
8 O'CLOCK

following congregants have contributed original artworks for an exhibition honoring ple Beth El's 40th Anniversary. A reception for this event Thursday evening will open weekend's festivities. The variety and quality of these works of art is indicative of the rsity and talent of our congregation.

Philip Bernstein
Marvin Bienstock
Nell Boyarsky
Ethel Burstein
Preston Scott Cohen
Richard Crown
Marc Edlein
Loni Elam
Bob Fink
Mary Fink
Nan Fischer
Ethel Gordon
Jeff Huberman
Jill Isaacson
Julie Isaacson
Laurel Isaacson
Betsy Klein
Robert Klein
G. G. Kosch
Helen Krantzler
Gladys Levine
Vickie Mallins
Jane Nelson
Howard Neumann
Vicki Neumann
Debbie Palefsky
Judy Perlin
Billie Raff
Betty Rosenbaum
Bud Rosenbaum
Peggy Rosenbaum
Wilma Saly
Rebecca Schwartz
Raenea Siegel
Betty Silver
Marla Solomon
Rona Steinberger
Anne Yudell
Emily Yudell

TEMPLE BETH EL

Friday, January 28, 1983

SABBATH ANNIVERSARY SERVICE

RABBI HAROLD I. KRANTZLER — ORGANIST: MR. DON ROGER

GUEST RABBI: RABBI PHILIP FRANKEL
Congregation Shaarey-Zedek
East Lansing, Michigan

GUEST CANTOR: CANTOR H. RICHARD BROWN
Temple B'nai Jeshurun
Des Moines, Iowa

PARTICIPANTS IN SERVICE:

Dr. Mark Perlin, President
Mr. Herman Blumenthal, Lifetime President
Mrs. Iris Friedlander, Sisterhood President
Mr. Alan Shuart, Men's Club President
Miss Lisa Adelman, Youth Group President
Mr. Robert Schrader: 1st Bar Mitzvah
Mr. Stan Nabow: 1st Confirmation Class
Mrs. Hilda Kirsner: 1st Bride This Sanctuary
Mrs. Billie Raff: Mother of 1st Baby
Mrs. Judith Neiman: Founding Member
Mrs. Katherine Goodman: Founding Member

FLOWERS:

Mr. & Mrs. A L. Melasky
In honor of Rabbi and Mrs Frankel

Mrs. Sidney Kosch
In memory of Sidney Kosch

Mr. & Mrs. Norman Musler
In memory of their parents and children

ONEG SHABBAT: SISTERHOOD

Chairperson: Mrs. Carolyn Hennes

Flowers: Mr. & Mrs. Alan Friedlander

SHERATON CENTER

Saturday, January 29, 1983

7:30 P.M.

AMPAGNE RECEPTION — DINNER-DANCE

PROGRAM

nocation Rabbi Richard Rocklin
Temple Israel

etings: Introduction of Guests Dr. Mark Perlin, President

)inner 8:30 P.M.

ietings Rabbi Harold I. Krantzler

Mr. Herman Blumenthal
Lifetime President, Temple Beth El

Rabbi Philip Frankel
Founding Rabbi, Temple Beth El

rgram Mrs. Gladys Lavitan
Mr. Hilbert Fuerstman
Cantor H. Richard Brown

ediction Rabbi Robert A. Seigel
Beth Shalom Congregation

)ancing Gene Mabel and his Orchestra

Arab influence Growing in American Universities

The World Jewish Congress released an investigative report documenting the growth of Arab influence in American universities during the past seven years.

The report traces the rise of Arab influence to the power of petro-dollars felt throughout the world after the unprecedented oil price increases following the 1973-74 embargo. Universities in the U.S. facing falling enrollments and reduced funding engaged in a scramble for these Arab petro-dollars. The report was written for the Institute by Mr. Will Maslow, General Counsel of the American Jewish Congress and the American Section of the WJC.

These oil revenues were used to establish chairs and centers for Arab studies which have been used as Arab propaganda mills, according to the author of the report. There are indications that Saudi Arabia and Libya have pressured universities to bar Jewish faculty members from participating in these programs. This has led to concern that the Arab grants are endangering academic freedom and the educational process in the United States.

The first case to arouse apprehension was that of Georgetown University in Washington, famous for training future U.S. diplomats, which accepted grants from Oman and the United Arab Emirates to establish a Center for Contemporary Arab Studies. Clovis Maksoud, the Arab League representative in Washington, taught there, "while it was made clear that no Israeli professor would be hired." Georgetown has received over $3.3 million for the Center from eight Arab governments but returned some $600,000 to Libya last year citing "Libya's continued accent on violence."

Large Arab grants have been accepted by Harvard, Columbia, Duke, Johns Hopkins, New York University, and the University of Southern California. Harvard University has accepted $1 million from an unidentified Saudi Arabian businessman to establish a professorial chair in Arab studies. Part of the grant is to be used to finance a part-time research position for Walid Khalidi, described by the N.Y. Times as a PLO sympathizer, raising the question whether the academic principle of not permitting donors to specify who will fill positions has been violated.

Similar problems have arisen in Canada where the faculty of Concordia University in Montreal voted in April 1982 to oppose an exchange agreement with King Faisal University of Saudi Arabia after reports that Jewish faculty members would not be eligible for assignment to the Saudi university.

The other day, a minister walked out of his office into the street. Leaning on the side of the building, he noticed an old man not too well dressed, as if he were ashamed to have the world see his face. The minister reached into his pocket and took out two dollars and handed them to the man. "G-dspeed", said the minister in a kindly tone and he walked on.

A few days later, much to the minister's surprise, the same man to whom he had given the money was waiting in his study. He placed a twenty dollar bill on the minister's desk and said, "You picked a good one. G-dspeed was a 10 to 1 shot and he came in first".

Words have different meaning too different people. To the minister, 'G-dspeed" meant "G-d be with you". To the ragged man, it was just the name of another horse. The words we use and the words we hear do not always have the same meaning to the speaker and the listener, to the writer and the reader. This is, of course, what keeps many of our courts busy—trying to interpret the meaning of the written words and studying the intent of the writer. And this is why it is doubtful whether we shall ever know the true and uncontested meaning of the concepts expressed in the words "Democracy, Equality and Justice", unless we take the time to get back to "G-dspeed".

Rabbi Israel Silber

WHAT I'D LIKE TO SEE IN THE YEAR 1983

1. Detente
2. Outlawing of war and the word "war." The proper term for super-power is Omnicide.
3. More people attending worship services for the sake of worship.
4. Reduction of slow suicide through nicotine and other narcotics.
5. More solid support by the U.S. of its sister-democracy, Israel.
6. Two economists who agree with one another.
7. More concertization among Jewish religious denominations with an eye towards merger.
8. TV programs and films which prove that virtue can be as exciting as vice.
9. Religious schools which refuse to admit children unless accompanied by a parent.
10. Less grimness in the world.
11. Handgun control.

RABBI SAMUEL M. SILVER
Reform Hebrew Congregation
of Delray
Rainberry Lake 2005 N.W. 9th St.
Delray Beach, Florida 3345
305-272-4949

BLUMENTHAL JEWISH HOME FOR THE AGED, INC.



North Carolina Jewish Home

P.O. Box 38 • Clemmons, North Carolina 27012 • 919/766-6401

Co-Sponsored by:

North Carolina Association of Jewish Women and North Carolina Association of Jewish Men

FEBRUARY, 1983

NEW BOARD MEMBERS SELECTED

t its Annual Meeting in Novem- the Board of Governors elected people for three year terms and people for two year terms. man Pliner, Board President, ounced the appointment of four er people for one year each. Of e sixteen Board members, seven new to the Board and three rn, having served one year terms ppointees of the President.

lected for three year terms are Dan G. Horvitz, Dr. Sol Richman, Mr. David Zendels, each of m served last year as appoint- In addition, Dr. David S. Citron elected, having served briefly year on the Medical Advisory nmittee. Elected for two year ns are Mr. Hugo Rosenberger Dr. Louis Gottlieb.

ppointed for one year terms are . Shulamit Bernard, Mr. Joseph kman, Mr. Wade Gallant, and Lawrence McHenry. Mrs. nard served on the Medical isory Committee last year.

INTRODUCTIONS

Mrs. Stephen Bernard is a native of Israel who makes her home in Chapel Hill with her husband, a physician on the UNC faculty. She trained as a geriatric nurse, and brings her expertise in the field to the Medical Committee.

Mr. Joseph Blickman is a retired engineer, who moved to Winston-Salem from Florida several years ago. Both Joe and his wife, Miriam, are actively involved in the community. Joe is on the Board of Winston-Salem Temple Emanuel. Miriam works at the NC School of the Arts and is on the Board of the Winston-Salem Symphony.

David S. Citron, MD, is Director, Family Practice Residency Program, Charlotte Memorial Hospital and Medical Center. In addition, he is a Clinical Professor of Medicine and Family Medicine, UNC-C School of Medicine, Charlotte. He has been active in the medical field, serving on numerous boards and committees, and has published widely. Recently his articles have extended to licensure laws. David and his wife, Doris, live in Matthews.

Mr. Wade Gallant is an attorney and partner with Womble, Carlyle, Sandridge and Rice. He is a national officer of the Mental Health Association. He and his wife, Sandra, who has a private practice as a clinical psychologist, live in Winston-Salem.

Louis Gottlieb, MD, is a Winston-Salem ophthalmologist who served on the Medical Committee last year. His wife, Marcia, is an interior decorator. Louis is a former president of the Winston-Salem Temple Emanuel congregation.

Dan G. Horvitz, Ph.D., is Vice-President, Statistical Sciences Group, Research Triangle Institute in Research Triangle Park. He has wide experience in the community, including serving formerly as president of Temple Beth Or in Raleigh. He is a member of an advisory committee on the federal census,

and is scheduled to speak at the International Symposium on Statistics later this year. He and his wife, Shirley, have three grown children.

Lawrence McHenry, MD, is Professor of Neurology, Bowman Gray School of Medicine, Winston-Salem. He is on the board of Trustees of the Unitarian Universalist Fellowship of Winston-Salem, which he and his wife, Kathy, attend.

Sol Richman, MA, FAAMD, is a licensed practicing psychologist and vocational consultant to industry. Formerly with HEW, Sol and his wife, Beth, live in Raleigh. Last year he was an active participant on the Medical Committee.

Mr. Hugo Rosenberger is actively involved in the Jewish community in Charlotte, having retired from industry. His special interest has been in fund raising for the new project there, for Track II, and for the Bonds Drive. In addition, he has been involved with the Hebrew Academy and is past president of Temple Israel. Hugo's wife, Helga, is a volunteer in the community.

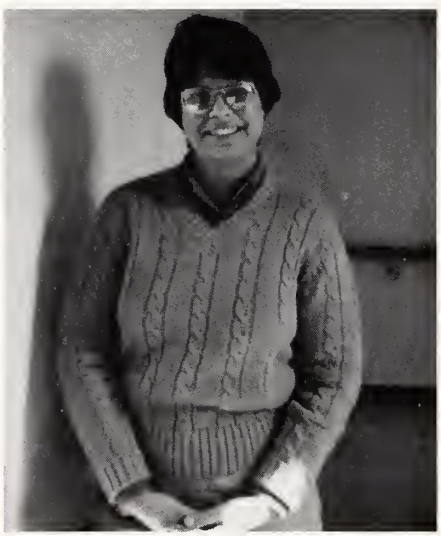
Mr. David Zendels is an officer of Peeden Steel Company in Raleigh, where he and his wife, Norma, reside. Dave is currently the president of the Greater Raleigh United Jewish Appeal. He is also the president of the congregation of Beth Myer, as well as vice-president of United Synagogues of America. Last year, as a member of the Finance Committee, he worked on the Board's Insurance Fund Raising Program.

HOME WELCOMES NEW COORDINATOR OF ADMISSIONS

Al. Mendlovitz, Executive Director, announced the appointment of Deborah Host as new coordinator of Admissions. Deborah began work on Jan. 10, serving as coordinator for all in-coming residents as well as Social Worker for B-2.

She comes to BJH with extensive experience in counseling. Her M.Ed. in Guidance and Counseling was earned from UNC-G. Originally from New York, Deborah has lived in Florida as well as North Carolina.

All inquiries about the Home's services and admissions procedures should be directed to Ms. Host, c/o Blumenthal Jewish Home, PO Box 38, Clemmons, NC 27012 (919/ 766-6401.



Deborah Host

SPECIAL NOTICE

Due to complications regarding postal regulations, the December issue of the *Times Outlook* has not been mailed. Some of the material from that issue is included in these pages.

If you would like to receive the December issue, *it will be necessary for you to request it from us,* (either in writing or by phone).

We regret this inconvenience and want to assure you that we will resume our regular delivery schedule. Please phone (919) 766-6401 or mail your request to:

P.O. Box 38
Clemmons, NC 27012

CALENDAR FOR FEBRUARY

Feb. 1
Leave for Winston-Salem Sym phony, 7:00 pm

Feb. 4
Outreach Movie, 10:00 am in t Living Room
Social Hour, 3:00 pm in the Living Room

Feb. 7
"Know Your Home" Lecture featuring Jim Austin, Physica Therapist, 2:00 pm in the Livi Room

Feb. 7
Rabbi Shimon Moch speaks c "Hidden Characters of Mirian 10:30 am in the Living Room

Feb. 8
Leave for Clemmons Senior Citizens Lunch, 9:45 am
Leave for travelogue of Italy, 7:00 pm

Feb. 11
Men's Outing. Leave the Hom at 2:00 pm

Feb. 13
BRENNER CONCERT: THE NORTH CAROLINA SCHOO OF THE ARTS DANCE BAN featuring music of the 30's, 40's and 50's for the gala VALENTINE DANCE. 7:30-9: pm in the A Wing Dining Roc

Feb. 22
Out-to-Lunch, leave the Hom at 11:15 am. Contemporary Issues, Spring quarter, 3:30 p in the Physical Therapy roon

Feb. 23
Flower Arranging Class, Spri quarter, 10:00 am in the Physical Therapy room
Birthday Parties featuring th Triad Gymnastics team, 3:30 in the Auditorium

Feb. 25
Children from Hebrew Acad in Charlotte visit for Purim, 10:30 am in the Living Room

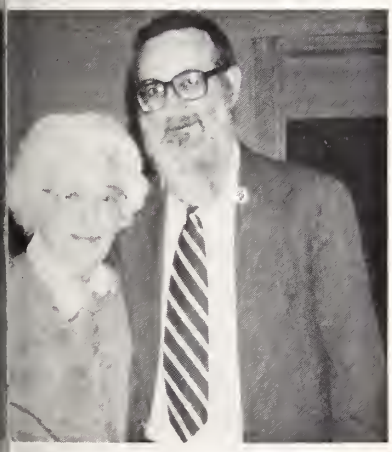
Feb. 28
Purim Service, 9:30 am in th Synagogue

Families and friends are invite join us for these special ev during the month of February.

ANNUAL MEETING ELPERS HONORED

leven residents were honored in pecial luncheon at the Ramada in Clemmons for their help with Home's Annual Meeting. Emma rson, Mildred Yanko, Janet Nair, Bob Gerringer, Anni Frankl, e Fruh, Evelyn Small, Minnie eff and Mary Chizik all assisted ne registration and orientation nnual Meeting guests. Johnnie twright and Rose Spire staffed Craft Shop, answering numer- questions and explaining dent crafts. Without the help of e individuals the process of eting visitors would have been ch more difficult.

e would like to express our preciation for their work, and for significant contribution they de to this annual affair.



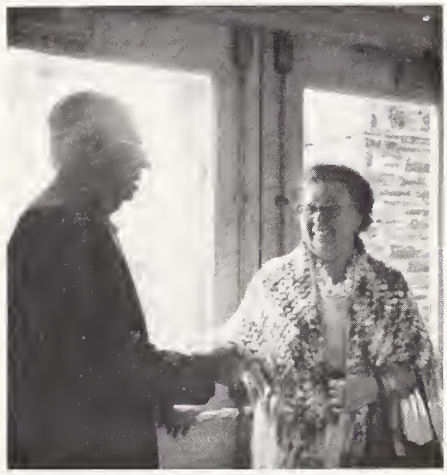
ng Block, Ph.D., and proud mother, e. Dr. Block shared with residents nts from his recent trip to Russia.



Jody Daniels performed for the December Brenner Series.



22 staff members were recognized for their perfect attendance during 1982. Congratulations for their fine efforts!



Roy Ray (Winston-Salem) greeted members of the Clemmons Senior Citizens group for the January meeting at the Home. 20 Residents and 65 community members attended the event.



Mayer Schulman, Janet McNair & Emma Pearson were among those entertained at the New Year's Eve party.

We express great appreciation to the following friends of the Home who made donations during the month of December, 1982.

BUILDING FUND

Martin Babenco
Brenner Foundation
Leonard Frushtick
Mrs. Sol Jaffa
Bernice Lerner
Mrs. Sylvia Mishkind
David Sandler
Mrs. David Sandler

ENDOWMENT FUND

Sara Adler, OBM by Eric Adler
Gerald Allweiss
Bernard Gutterman
Harold Gutterman
NC Association of Jewish Men
Edward Robbins, Sr.
Mrs. Elizabeth Saul
Bernard Szabo
Martin Zerden
Mrs. Martin Zerden

We express great appreciation to the following friends of the Home who made donations during the months of September and October:

BUILDING FUND

Martin Babenco
Israel Bloom, OBM by Teasa Abrams and Celia Bloom
Eric Goodman
Evelyn Yarborough, OBM by Edward Flynn

ENDOWMENT FUND

George Ackerman
Philip Datnoff
Harold Kadis
Sam Margolis
Raymond Schild



Ruth Folkner & Molly Feldman enjoyed the recent "Wine and Cheese" party on A Wing.



Abe Fine with Dora Masters & Jeanette Yanoff.

ABE'S ART

In a recent resident-sponsored fund raising activity for the Home, Mr. Abe Fine, one of our residents, raffled off two of his original oil paintings. All proceeds went to the Home. Over 90 raffle tickets were sold, raising nearly $50 for the Home's general fund. Since many people seek Abe's work for their collections, this provided a number of people with the opportunity to win one of his paintings. Pleased winners were Jeanette Yanoff of Fayetteville, (daughter of Mrs. Dora Masters, another resident), and Becky Bonner, a Nurses' Assistant on B-2.

HAPPY BIRTHDAY

May your name be inscribed in the Book of Life with Health and Happiness:

Rae Bloom
Paul Bracco
Jane Coffman
Lazarus Cohen
John Davis
Lillian Kamens
Bessie Kaplan
Ann Spear
Rose Spire

IN MEMORY

We mourn the loss of Hunter Johnson and Conrad Motsinger. May their cherished memories bring comfort to their loved ones.

FOCUS ON A RESIDENT

JANE COFFMAN

by Sharon Roever,
Recreation Therapist

The youngest of six children, Jane Watts Coffman was born in February, 1983, in Albemarle County, Virginia, where her father was a sheriff and a state Senator. While growing up, Jane received an excellent education. She attended private schools and finished her formal education with a MA in music. Her talent includes a very good soprano voice, 19 years of piano training, and the ability to play piano by ear.

After she graduated from college, Jane became a teacher in Elkton, Virginia. She also attended church and sang in the choir. During one of the services, Jane noticed a very handsome military man, home on furlough from World War I. When he asked her to go for a drive, she accepted, and in 1920 she and Frank Coffman were married.

They moved to Harrisonburg, Virginia, where Frank worked for the Coca-Cola Company. Dur this time they had two children, J and Franklin. While living Harrisonburg, Jane was a involved with the American Leg Auxiliary and worked as a hosp volunteer.

She has achieved a reputat throughout the Home as one of most talented residents, for she often be heard on A Wing ent taining residents and staff with spirited piano playing. In addit to her music, Jane is an avid rum and bridge player, and in the p several months has become accomplished painter. Her m recent oil painting, copied fro Grandma Moses print, has recei a great deal of recognition a praise.

Mrs. Coffman is a very frien and entertaining woman. Her qu wit and her ability to involve peo in interesting conversation make a delight to know, and she has m a real contribution to the A W community.



Jane Coffman

WELCOME

May you enjoy a long, happy and healthy life:

Solomon Greenberg,
Charlotte, NC
Ruth James, Winston-Salem, NC
Bettie S. Lide,
Winston-Salem, NC
Jean Schwartfeger,
Clemmons, NC
Nathan Sutker, Charlotte, NC

RESIDENTS WIN AWARDS AT DIXIE CLASSIC FAIR

With great pride, we introduce t year's winners in the Senior Citize Division of the Dixie Classic Fai Winston-Salem:

Oil painting: Rose Block (Gree boro), First Place; Ida Montezi (Charlotte), Second Place; M Feldman (Greensboro), Third Pla Alice Fruh (Greensboro), Th Place; Abe Fine (Charlotte), Fou Place.

Needlework: Johnnie Boatwri (Wilson), Third Place for an e broidered tote bag; Alice Fr Second Place for a stuffed toy.

Crochet: Anni Frankl (Winst Salem), for a crocheted shawl a Third Place for a crocheted inf set; Alice Fruh, Third Place fo crocheted baby afghan.

Congratulations, winners!

FOCUS ON THE STAFF



JIMMY MERRELL

Director of Facility Services, Jimmy Merrell, has been an employee of the Home for almost seven years. His association with the old Lasater Estate on which the Home is built extends even before that time, however, since he was raised and educated in the area. To make the bonds even tighter, Carl Merrell, the father of Jimmy's high school sweetheart and future wife, Debbie, worked as caretaker for the Lasater family before becoming the maintenance supervisor for the Home in its early years.

Jimmy attended elementary and high school in Davie County, and continued his education with numerous technical courses. He is an experienced cabinet maker, welder, electrician, and heating and air conditioning specialist. His responsibilities as Director of Facility Services draw on these skills, since he supervises the management and maintenance of the Home's entire physical plant. A brief survey of his domain includes everything from the upkeep of the grounds (118 acres worth) to the operation of the water treatment plant, the repair and maintenance of the Home's vehicles and equipment, and the performance of the emergency oxygen system which runs throughout the Home. He is also in charge of the Housekeeping and Laundry departments. It is, without doubt, a monumental job.

Although the pressures of this job are constant, Jimmy finds time to enjoy his many hobbies. He has become an expert on draft horse teams, and uses his Belgian horses, James and John, to pull the wagon which he built in frequent wagon trains throughout the Piedmont. He and Lois own a number of other horses, and it is always a tranquil and beautiful sight to find them grazing in the pastures on the drive toward the Home. When not working with his horses, Jimmy enjoys motorcycle riding, woodworking, building, boating and water skiing.

He is able to enjoy life to the fullest, and his fellow staff members appreciate his quick and warm sense of humor and his ready smile. His personality as well as his skills make him a valued and popular member of the Home's care team.

A FOND FAREWELL FOR GRACE

Members of the Residents' Council hosted a farewell reception in mid-January in honor of Grace Chaplin, the Home's Admissions Coordinator and Social Worker on B-2. Grace has been the primary contact person for all in-coming residents and their families for nearly four years. Her special blend of warmth, compassion and gentle directness has helped many residents through the transition process from life in other settings to life at the Home. These qualities have endeared her to residents, families and staff, who hold her in highest esteem and affection.

We feel saddened by her decision to leave the Home. Yet we wish her all success as she completes her course work in a degree in Accounting.

We will miss you, Grace.



Grace Chaplin with Gladys Hixon and Lillian Sutton.

WISH LIST

FOR NURSING:

1 Burdick EKG machine ($1424.00)

5 Everest & Jenning Pediatric Size Wheelchairs ($400 each). (Many of our residents are quite small. Regular-size wheelchairs are not adequate for their needs.)

2 Suction machines ($365.00 each) to place in each dining room in case of choking

FOR RESIDENT ACTIVITIES:

Cotton/polyester material suitable for aprons and gowns

3 pole lamps with adjustable heads

Toiletries, small items suitable for bingo prizes

A grand piano for the living room

Baby dolls

Cosmetics for "beauty clinics"

Yarn

HAPPY ANNIVERSARY

These employees celebrate their February employment anniversaries:

1 YEAR

Cindy Flanner, Nursing Asst., B-2
Virginia Heffinger, Nursing Asst., B-2
Chuck Hayes, Dietary Dept.
DeeDee Webber, Dietary Dept.

2 YEARS

Pat Blair, Business Services Director
Joan Lennon, RN on B-1
June Sealey, RN on B-2
Catherine Smith, Craft Shop

3 YEARS

Mary Bowen, Accounting
Louise Dickinson, Accounting
Jean Shaffer, LPN on B-1

4 YEARS

Al. Mendlovitz, Executive Director

5 YEARS

Ruth Howell, Dietary Dept.

6 YEARS

Janet Lane, Nursing Asst., B-1

7 YEARS

Cathy Chilton, Asst. DON

WHERE THERE'S A WILL, THERE'S A WAY

— *To A Secure Future for Frail Jewish Elderly*
— *To Save Money*
— *To Support the Blumenthal Jewish Home*

Throughout the Home's history, bequests both great and small — by family members and friends - have helped to insure its future. Simply put, bequests to Blumenthal Jewish Home are gifts to th Home by Will. They can:

build additional facilities
support indigent residents
purchase new equipment
establish new programs
support current operations
increase the endowment

Bequests are given out of love and pride. Often, tax consequences play a role in determining a gift. GIFT TO THE BLUMENTHAL JEWISH HOME WILL ALWAYS REDUCE YOUR TAXABL ESTATE! Because of the Economic Recovery Act of 1981, dramatic new opportunities exist for you obtain a Will that transfers your estate free of federal taxes. Talk with your attorney to be certain th your Will is written to take advantage of the tax savings.

While you are reviewing your Will we hope you will consider a provision for the Home. Your beque can be simply stated: **to receive a certain sum of money, a specified piece of property, or a stat percentage of your estate.**

We welcome the opportunity to consult with you and your advisors on your Will or Esta Plan. Discussions will be in confidence and without obligation. Mail the coupon below t

Herman Blumenthal, Chairman
Public Relations/Fund Raising Committee
Blumenthal Jewish Home
P.O. Box 38
Clemmons, NC 27012

Your Name _____

Address _____

City _____ State _____ Zip _____

Remarks _____

Gifts

N MEMORY OF:

R. JOE BLUMENSTEIN
y: Ida Brody
Jo Ellen Fleishman
Dr. & Mrs. Harry Yanoff

R. HARRY BREVDA
y: Felix & Betty Holt Bell
Mr. & Mrs. G.D. Dodson, Jr.
First Union National Bank—
Alamance County
Howard & June Fogelman
Mr. & Mrs. Harvey F. Foster
Mrs. J.H. Freedman
Muriel Freedman
Mr. & Mrs. Allan Hancock, Sr.
Bama J. King
Mr. & Mrs. William J. Leath
Mr. & Mrs. Louis W. Silver
Helen & Tom Turner

STER OF MURRAY CARVER
y: Mr. & Mrs. Jake Harris

R. MURPHY COHAN
y: Mrs. Myra H. Cohan

RS. REBECCA EPSTEIN
y: Annie Mae Adelsheim

R. MANNY FISHMAN
y: Barbara & Irv. Fox

R. IKE FRIEDLANDER
y: Mr. & Mrs. Arthur Frank
Mr. & Mrs. Myron Slutsky

RANCES SHERMAN GAESER
y: Walter N. Gaeser

RS. HELEN GALLOWAY
y: Mrs. Gilbert Bernard
Mr. & Mrs. Ben Chernoff
Mr. & Mrs. Max Friedman
Mr. Lewis Ginsberg
Mr. & Mrs. Jake Harris
Mr. & Mrs. Ben Krauss
Mr. & Mrs. Lewis Kress
Mr. & Mrs. Alex Safir
Helen P. Slate

ROTHER OF DR. BERNARD GREENBERG
y: Mr. & Mrs. Ezra Eisenberg

OTHER OF MRS. LEWIS HARRIS
y: Mr. & Mrs. Jake Harris
Mr. & Mrs. Samuel Shavitz

R. MAX HELFAND
y: Mr. & Mrs. Archie Israel
Mr. & Mrs. Robert Lavietes
Hilda W. Wallerstein

R. WILLIAM K. HOYT
y: Mrs. Morris Sosnik

R. LEON ISEMAN
y: Mrs. Ethel Iseman

OTHER OF SIDNEY JONES
y: Mr. Lewis Greenberg

R. IRVING JOSEPH
y: Mrs. Max Chused
Mr. & Mrs. Sol Schechter

OTHER OF DR. & MRS. WOLF KARO
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THE AGED IN ISRAEL

★ Twelve percent of all Jews in Israel are over the age of 65

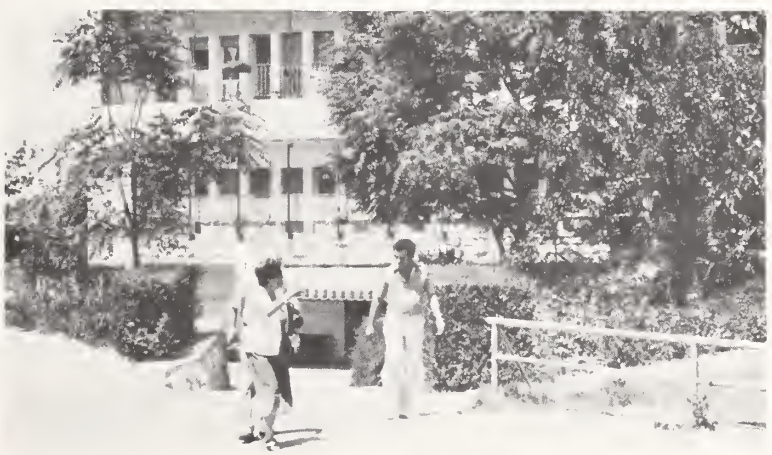
★ Two thousand individuals over 65 in Israel have no money to pay for the loving, non-custodial institutional care they need and deserve.

★ Each of them would require 30 to 35 meters of building space in an institution, at a cost of $21,000 each.

★ $2.5 million a year is the budget required to maintain Shoshanna, the rabbi and all the other 325 residents of the United Home for the Aged.

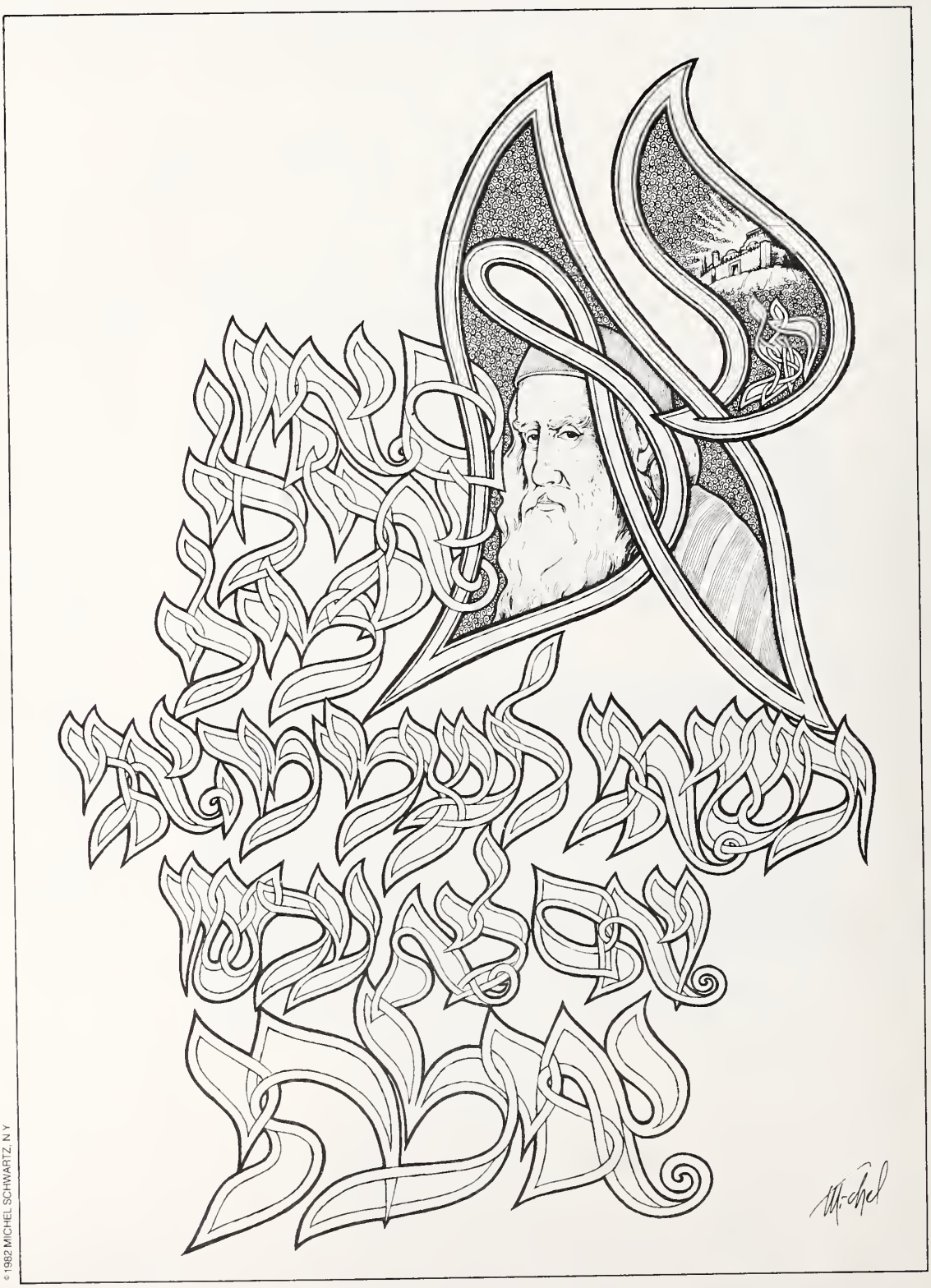
★ Key elements of that funding are provided by UJA/community campaigns.





Top: The United Home for the Aged in Jerusalem 100 years ago. Bottom: As it is today. The present building houses 325 Jewish men and women, 180 of whom are ambulatory and relatively independent. The others are cared for in three modern medical wards. Their average age is 75.

Compliments of Radiator Specialty Company



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IM AYN ANI LI MI LI? *by Michel*

These precious gems by Rabbi Hillel remind us of the duties of self-preservation and self-cultivation and at the same time admonish us against being self-centered and selfish. Equally as important is his instruction against procrastination in doing these things.

the american jewish
Times
Outlook
March 1983



lumenthal Jewish Home
lews begins on Page 23

Editorial

In our February issue there was an article on page 22 headed, "Arab Influence Growing in American Universities." The article is worthy of our concern.

On January 24 the Anti-Defamation League of B'nai B'rith issued a bulletin on pro-Arab propaganda in the United States, including the announcement that Palestinian leaders held a private, three-day conference in London in July of 1982 to plan and implement an anti-Israel propaganda campaign called the "Palestine Battle in the U.S." $100,000,000 was allocated for a plan approved by P.L.O. Chieftain Yasir Arafat. Plans included influencing people who are perceived as pro-Arab within or close to the U.S. Administration.

The second lecture of the Great Decisions series of 1983 in Charlotte featured as its speakers two Lebanese college students in Charlotte. The topic was Lebanon. The text furnished for reading was a fair and factual review of Lebanese history and politics. However, the speakers concentrated on anti-Israel propaganda, ignoring the seven years of fighting in Lebanon amongst eight other factions mentioned in the text and the subjugation of Lebanon by the P.L.O. They mentioned briefly that Lebanon was powerless to evict the forces of the P.L.O. and Syria. Questions posed by members of the Great Decisions group in an attempt to elicit information brought only further condemnation of Israel, who was blamed for all past and present woes afflicting Lebanon. The program was pure propaganda.

Among the remarks of one of these Lebanese speakers was the statement that Israel cannot exist without the support of the United States. It is clearly understood, therefore, that if our support can be destroyed, Israel must perish. That would be a purchase well worth the price of $100,000,000 to the Arabs.

Money which American Jews send to Israel will not suffice without aid from the U.S. Government. Pro-Arab propaganda could cause a decrease in such aid, or an end to that assistance. Israel itself seems unaware of the value of good public relations and the desperate need for pro-Israel persuasion in the United States. Some of the money that is being sent to Israel should be used here for that cause. It is doubtful that Jewish organizations are exerting an effort great enough to meet the necessity. There are as many influential Americans available to speak out in Israel's favor as there are others in the hire of the P.L.O. I hope the effort may not be too little and too late.

Estelle Hoffman

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This month's cover is a paper cut of a Passover Seder Plate by Israeli artist Yaacov Neeman.

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The Jews In North Carolina

by Hattie Motzno, '13, Cornelian
Awarded the N.W. Walke
History Prize
(Reprinted from the State Normal Magazine, Greensboro, N.C., May, 1912.)

(PART 2)

At the time of the Revolutionary War, a change took place in the minds of the North Carolinians with regard to the dissenters from Protestant faith. In the constitution adopted by the State in 1776 a religious test was inserted. The test reads thus:

"No person who shall deny the being of God or the truth of the Protestant religion or the Divine authority either of the Old or New Testament, or who shall hold religious principles imcompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit within this State.

It seems from popular opinion at that time that this test was aimed especially at the Catholics, who were becoming very numerous. Therefore we arrive at the conclusion that there must not have been a great number of Jewish settlers in North Carolina at that time. The scarcity of their number for a while made resistance impossible.

Curiously enough the test soon became worthless and meaningless. Both Jews and Catholics were elected members of the legislature, as is shown in the case of Mr. Kaleb Koen. This status of affairs continued until 1809, when the whole matter was brought again to the mind of the legislators. Jacob Henry, a prominent Jewish citizen of Carteret County, was elected in 1808 a member of the legislature from his county. In 1809 he was again chosen to represent his county in the assembly. During this second term of office, a Christian member denied Henry's right to hold a seat in the House. Henry in answer to the attack made a most excellent defense and plea for justice. He was supported by the Hon. W. Gaston, a Catholic member of the house, and by many Protestant members who realized the absurdity of the test. Henry won his cause,—Wheeler denies this, but the truth of the statement is proven by the address of Hon. W. Gaston in the "Proceedings and Debates" of the convention of North Carolina, by the speech of Mr. Brackenridge in Philadelphia in 1828, and by numbers of others,—but his victory was not a lasting one. The test was later enforced much more rigidly.

Several years passed, during which time numerous efforts to abolish the test were defeated. The Jews, who in 1819, numbered about four hundred, united with the Catholics in an attempt to have the objectionable article removed from the constitution. Finally the General Assembly of 1833 appointed a committee to prepare a substitution for the existing article. The substitution excluded the test altogether, but the motion to insert the substitute in the constitution was rejected. However, a modification relating to a denial of the Divine authority of the New and Old Testament and of the truth of the Protestant religion, was adopted by the Assembly. The convention of 1835 was called in order to amend the constitution. The constitution was amended and from that time all the disqualifications of the Catholics were removed.

About this time the Jewish population in the State was steadily increasing. In 1858 the small Jewish community of Wilmington, by the advice and stimulation of Isaac Leeser, of Philadelphia, who was taking an active interest in the conditions of the Jews in North Carolina, circulated a petition for the removal of the disabilities. The agitation was continued over the whole State, both by Jews and Christians who were in sympathy with the Jews. Isaac Leeser continued his work of arousing the Jews of the State to make a stand for their rights. Nothing resulted from their efforts in the assembly of 1858, nor in the constitutional convention of 1861.

For a while the Civil War put an end to all consideration of the difficulties. The minds and efforts of all, both Jews and Christians, were centered in the struggle. Even during this trying time Jewish people continued to come to North Carolina. About 18[illegible]-5 Tarboro received its first Jewish settlers. So, greater force was added to the religious struggle which after the war was carried on with greater vim than ever.

In the convention that met after the war the test was not brought up for discussion because there was no room for it. The attention of American Jews was now arrested by struggle of the Jews in the State. They all repeatedly discussed the question and impatiently awaited the outcome of the agitation. Isaac Leeser redoubled his efforts and boldly attacked the North Carolina laws. At length the constitutional convention of 1868 abolished the troublesome article and abolished all Jewish disqualifications.

During this struggle for religious liberty, the Jews of North Carolina did not lose interest in the welfare of the State and withdraw their help and influence. They had taken again the pleasure and happiness that comes from true citizenship and they were by no means willing to sink back into their former condition.

In 1809, when the religious struggle received its initiative, Jacob Mordecai, of German descent, began his work as proprietor of the Warrenton Female Seminary which was founded in the same year. In his youth Mr. Mordecai received a

mperfect education, but by his tudious and lasting devotion to terature he became a well ducated man. When he first noved to Warrenton, North Carolina, he took up the mercantile rade. But he felt that he was not uited to such a life and that his real alling was an intellectual one.

As a result, when several nfluential men of Warrenton roposed that he should establish n Warrenton a boarding school for oung ladies he, after careful eflection, decided in favor of the ndertaking. In 1809 a former esidence of Mr. Mordecai's was ented and the work of turning this ome into a boarding school was mmediately begun. Solomon and Rachel Mordecai were given the appy privilege of assisting their ather in his work. The school work as carried on with great zeal and igor.

The results of the first final xaminations held in June, and which proved so successful, gave reat encouragement for the enewal of efforts. The inhabitants f Warrenton and the country round Warrenton, delighted with he work of the school, gladly sent heir daughters to receive the raining which the school afforded. The school house soon became oo small for adequate accommo- ation. So the following year a arger school house was prepared. The number of pupils increased so reatly that Mr. Mordecai was orced to advertise during the ollowing eight years that no more upils could be accommodated.

During the third year of its xistence the school was ccidentally burned. Another ouse being rented immediately, he work continued without much ifficulty.

After ten years, during which ime many hundred young girls ere educated, Mr. Mordecai gave p his school work and moved to Richmond. There, after several ears of suffering he died in 1838. There is no need to estimate his alue to North Carolina. His work speaks for itself.

Two of Mr. Mordecai's sons remained in North Carolina and became leaders of North Carolina life. Moses Mordecai, the oldest son, for years was a leading lawyer of the State. George Mordecai settled in Raleigh, became a lawyer, railroad president, and president of the Bank of North Carolina.

Alfred Mordecai won distinction as a student of West Point. He was graduated with rank of second lieutenant in the engineer corps. After finishing at West Point he served as assistant professor of natural philosophy and engineering at West Point. From 1825-8 he was assistant engineer in charge of the contruction of Fort Monroe and Calhoun. He was honored several times by government positions. He took part in the war with Mexico and was rewarded for his good service by being made a major. In 1867 he became secretary and treasurer of the Pennsylvania Canal Company.

When the Civil War broke out fifty-eight of North Carolina's Jewish sons joined the Confederate army to fight for the rights of the South. Many of these patriots lost their lives on the battle fields and in the northern prisons. Among the most distinguished Jewish soldiers were Lieutenant Louis Elias, Captain Marcus Hoffeein, appointed commissary by General Palmer, Sergeant H. M. Phelps, Quartermaster-Sergeant Ignatius Rice, Captain J. Roessler, Sergeant J. Sellers. Albert Louis was one of our most noted Jewish officers. In the course of the war he was appointed, at the early age of nineteen, lieutenant in a North Carolina infantry regiment. He conducted himself with great courage until his death at Seven Pines. Upon a pillar on his grave at the Esquiline, near Columbus, Georgia, there stands a shell with this inscription on it: "The pride of his regiment and the bravest of the brave." He won his title from his company by a noteworthy deed in the engagement at Sewell's Point, 1861. During the engagement an eight inch shell, with the fuse still burning, fell into the company's gunpit. In a moment the young lieutenant seized the shell and dashed it in a tub of water, thus saving the lives of the men. This shell was engraved with the history of the incident with the above inscription.

With their emancipation in 1868 the Jews began to take even a greater part in the State's progress and from this time their history is more linked with that of their Christian friends. Since there were now a good many Jews in the State, many in the different towns began to feel that it was time to establish synagogues. Wilmington, the Jewish centre, was the first to organize a congregation and in 1876 was built the first Jewish temple in North Carolina. Their example was followed by other towns. Goldsboro, Tarboro, Asheville, New Bern, and Greensboro established synagogues and the religious work of the Jews took its stand by the side of the religious work of the Christians.

As there were very few orthodox Jews in the State, most of the Jews accepted reform Judiasm, which is nothing more than a broader conception of Judaism, as soon as they reached the State because they realized that orthodoxy would not fit in with the existing conditions. The orthodox services in the temples were done away with and reform services were substituted. Since reform Judaism is broad enough and liberal enough to realize the good in the religion of others who differ somewhat from its accepted views, it has ever been ready to work hand in hand with Christianity for the sake of uplifting the State. A striking example of this is afforded in some of the mill districts of Greensboro. A number of mills are owned by a company of Jews of the City. In the mill schools which are kept up by these Jewish men for

the purpose of giving proper advantages to the children of the mill district, Christian associations are encouraged by the proprietors because of the great benefit derived from these association. In the schools of North Carolina, the Jewish teachers use the New as well as the Old Testament during the morning exercises. Reform Judaism has learned that there is more than one right path and that each individual has a right to choose whatever path he feels is best. So, regardless of religious views, the Jews of North Carolina are doing everything in their power for human good. They give as liberally to Christian institutions as they do to their own. They give large sums to the Christian churches and organizations. They eagerly seek to lend a helping hand to everything that is useful to the State. Some give to the orphans' homes, others to the hospital funds, etc. They have indeed shown themselves loving and helpful.

The intellectual ability of the Jews has also been more noticeable during the last forty years. As a matter of fact there were not enough Jews in the State during the first half of the nineteenth century to attract particular attention to their ability to succeed in almost every undertaking. Both during recent years their remarkable ability has called forth much praise.

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Zebulon Baird Vance

by Daniel S. Green

century ago this great Christian merican of high principles and usual vision . . . told it "like it is" . . .

Under copyright in 1904, a tiny ook of only 41 pages, with old-yle pasteboard binding, was ubmitted to the public" by one Illis Bruce Dowd.

Entitled "The Scattered Nation", Zebulon Baird Vance, it is a odest presentation of his elebrated lecture, promulgating e noblest Christian teachings of lerance and brotherhood. harlotteans, in particular, may ell take great pride in noting that ich godly principles were oadcast by two former citizens of ir fair city: Zebulon Vance, an tstanding man of his time, propriately much-honored by s people; and Willis Dowd, a ion of a most illustrious family, ill prominent in the affairs of harlotte, who saw fit to bear the st of publishing "The Scattered ation", rewarded only by having ne so.

The following quotations are ken verbatim from the lecture: he Jews are our spiritual fathers, e authors of our morals, the unders of our civilization with all e power and dominion arising erefrom, and the great peoples rofessing Christianity and nbued with any of its noble spirit, ould see to it that justice and otection are afforded them. By mply speaking with one voice it uld be done, for no power on rth could resist that voice. Every nsideration of humanity and ternational policy demands it. eir unspeakable misfortunes, eir inherited woes, their very elplessness appeal to our hristian chivalry, trumpet-ngued in behalf of those retched victims of a prejudice for hich tolerant Christianity is not together irresponsible."

"In this, our own free and tolerant land, . . . we have seen Jews, educated and respectable men, descendants of those from who we derive our civilization, kinsmen, after the flesh, of Him whom we esteem as the Son of God and Saviour of men, ignominiously ejected from hotels and watering places as unworthy the association of men who had grown rich by the sale of a new brand of soap or an improved patent rat-trap!"

"We affect to despise the Jew, but accept and adore the pure concept of a God which he taught us, and whose real existence the history of the Jew more than all else establishes . . . He was the priest and faith-giver to mankind, and as such, in spite of jibe and jeer, he must ever be considered as occupying a peculiar and sacred relation to all other peoples of this world."

"That the Jew—meaning the class—is dishonest, I believe to be an atrocious calumny; and, considering that we derive all of our notions of rectitude from the Jew, who first taught the world that command, "Thou shalt not steal", and "Thou shalt not bear false witness", we pay ourselves a shabby compliment in thus befouling our teachers."

"Let us learn to judge the Jew as we judge other men—by his merits. And above all, let us cease the abominable injustice of holding the class responsible for the sins of the individual. We apply this test to no other people."

"The Jews, in fact, under most adverse circumstances, made their mark—a high and noble mark—in every other department of human affairs. Christian clergymen have sat at the feet of their Rabbis to be taught the mystic learning of the East; Senates have been enwrapped by the eloquence of Jewish orators; courts have been convinced by the acumen and learning of Jewish lawyers; vast throngs excited to the wildest enthusiasm by Jewish histrionic and aesthetic art; Jewish science has helped to number the stars in their courses . . . Jewish literature has delighted and instructed all classes of mankind, and the world has listened with rapture and with tears to Jewish melody and song."

"Time forbids that I should even name the greatest of those who have distinguished themselves and made good their claim to rank with the foremost of earth. No section of the human family can boast a greater list of men and women entitled to be placed among the true children of genius—going to make up the primacy of our race—in every branch of human affairs, in every phase of human civilization."

". . . when we consider the circumstances under which it has all been brought about, it constitutes in the eyes of thinking men the most remarkable moral phenomenon ever exhibited by any portion of the human family. For not only has the world given the Jew no help, but all that he is, he has made himself in spite of theworld—in spite of its bitter cruelty, its scorn and unspeakable tyranny. The most he has ever asked, certainly the most he has ever received, and that but rarely, was to be left alone. To escape the sword, the rack, the fire, and utter spoiling of his goods, has indeed, for centuries, been to him a blessed heritage . . . "

"I believe that there is a morning to open yet for the Jews in Heaven's good time, and if that opening shall be in any way commensurate with the darkness of the night through which they have passed, it will be the brightest that ever dawned upon a faithful people."

"So may it be with this long-suffering and immortal people. So man the real spirit of Christ yet be

so triumphantly infused amongst those who profess to obey his teachings, that with one voice and one hand they will stay the persecutions and hush the sorrows of these their wondrous kinsmen, put them forward into the places of honor and the homes of love where all the lands in which they dwell, shall be to them as was Jerusalem to their fathers."

"So may the morning come, not to them alone, but to all the children of men who, through much tribulation and with heroic manhood have waited for hits dawning, with a faith whose constant cry through all the dreary watches of the night has been, "Though he slay me, yet will I trust in him!"

Zebulon Baird Vance was born in the mountains near Asheville on May 13, 1830, of rugged but religious parentage. He was born to oppressed French and Irish people, whose blood was warm in resentment of wrong, in advocacy of justice, endowing him with a mind capable of understanding the Jewish people.

His career was a series of triumphs. After attending the University of North Carolina Law School, he was elected State Senator and Congressman before he was thirty; was Governor of the State of North Carolina at thirty-two and was twice re-elected in 1864 and 1870; was United States Senator for two full terms and serving in his third term when he died on April 13, 1894. His funeral was held in the Capitol at Washington, attended by the President, Cabinet officers, diplomats, army and navy officers, members of both houses of Congress and a vast concourse of friends and admirers, who knew and loved him. High honors continued as his body was borne to his native state for interment.

W.B. Dowd wrote of Vance, . . . "his beautiful and uplifting lecture on the Jewish people continues, as a stream of pleasant water, to run through the earth, making glad the hearts of men and helping to bring on that real brotherhood, of which he spoke and for which he so ardently longed."

Willis Bruce Dowd was descended from a most eminent family of our region. He attended Trinity College and the University of North Carolina Law School, then practiced law in Charlotte and New York City, earning a fine reputation in his profession and as a writer. He was the son of Major Clement Dowd, who was a member of Charlotte's first school board, City Attorney, Mayor and member of the North Carolina State House of Representatives. Clement Dowd was a schoolmate, then law partner of Zebulon Vance, with whom he enjoyed a long, successful practice in the city of Charlotte. He was also president of the Commercial National Bank, a forerunner of today's North Carolina National Bank, and the brother of James Cornelius Dowd, whose offspring include Cary Dowd, owner of the Charlotte News from 1895 to 1947; Frank Dowd, of Charlotte Pipe and Foundry Company. Even today, work is quietly in progress by architects J.R. Johnson and Associates for Dowd House Preservation, Inc., restoring a family home built in southwest Charlotte in 1879, to be granted for public use when completed.

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Jews and Egyptians – A Passover Thought

/ Rabbi Dr. Shmuel Himelstein

One of the arch-villians of ewish history (a history full of llains who have tried to destroy e Jewish race) was Pharoah, ng of Egypt. It was he who nslaved the Jews and forced them to building monuments for him, thom and Ramses. Not content ith that, he ordered that all newly orn males be thrown into the river. ne Midrash tells how he had ewly born children immured in e walls of his buildings, because eir blood would serve as an xcellent binder of the mortar. ere we have the archetype of the nti-Semite in action. In this eason, then, it should be teresting to see how Jewish adition regards Egyptians - of ourse we are referring here to the gyptians of biblical times.

A good starting point for this is nother midrashic account. The idrash mentions how, when the gyptians finally met their just esserts, as they were swept away / the resurgent waters of the Sea Reeds (not the "Red Sea" which simply a mistranslation), the ngels began singing praises to od. He, however, turned to them anger as it were, and exclaimed: The creatures whom I created ith my own hands are drowning, nd you have the audacity to recite ongs of praise?"

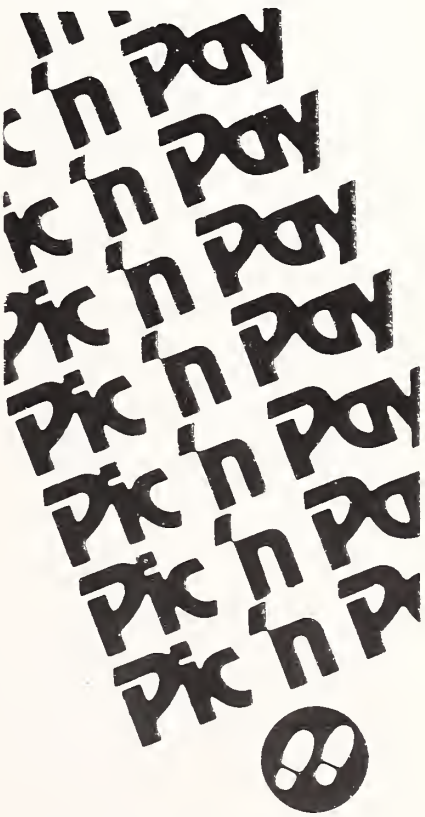
Judaism is not vindictive in this gard. In fact we can see this in ne of the provisions of Jewish aw. One of the prayers said to raise God is the Hallel (which erally means "praise") prayer, cited on all joyous occasions. As rule, there are two different Hallel rangements, the 'entire Hallel', aid on the most joyous occasions, nd the 'half Hallel', in which two of e 'whole Hallel' paragraphs are mitted, recited on less joyous ccasions. In general, the 'whole allel' is recited on all the lgrimage festivals (Passover, Shavuot and Sukkot) and on Chanukah, while the 'half Hallel' is recited on Rosh Chodesh, or the beginning of the new month.

On Passover, however, one only recites the 'whole Hallel' on the first day (the first two outside Israel) and then recites the 'half Hallel' for the remaining days. The reason, our sages tell us, is that Passover cannot be a complete holiday, because it meant the death of the Egyptians. And remember - here we refer to the same Egyptians who were responsible for all the suffering of the Jewish slaves in Egypt!

Or take another example: in Deuteronomy 23:8 we are told "... you shall not abhor an Egyptian, because you were a stranger in his land." In other words, you owe him a debt of gratitude for the fact that he let you stay in his land! And surprising as this may seem, the different commentators all explain that this is indeed the case. Thus Rashi, the Prince of medieval commentators, notes: "You shall not abhor them even though they threw your males into the river, the reason being that they served as a place of refuge for you when you were in sore straits" (i.e. when the sons of Jacob came down during the period of famine). It is for this reason, too, that the Torah allows a third-generation Egyptian concert to "come into the congregation of God", while not even the "tenth generation" of Edomites or Moabites may do so.

We frail mortals have a tendency to remember the good that we did to others, while at the same time remembering every hurt and slight that anyone ever did to us. At this Passover time, which is the time when we think of our freedom, which we won at so great an expense, we should think of the Jewish was of looking at others. If Passover teaches us anything, it should teach us that all of the creatures on this planet are "the work of my hands", and that only by respecting everyone else can we truly follow in the ways laid down by our sages.

Rabbi Max Selinger of Clarksdale, Mississippi, has been elected to the pulpit of the Reform temple in Ocala, Florida. Rabbi Selinger is a member of the GCAR, Greater Carolina Association of Rabbis. He and Mrs. Selinger have attended Wildacres GCAR seminars annually, as interested and concerned participants.



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THE FRAGRANCE OF PASSOVER

Thoughts On Judaism and Ecology

by Dvora Waysman

"Rise up, my love, my fair one,
and come away.
For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of singing is come,
And the voice of the turtle is heard
in our land;
And the fig tree puts forth her
garden figs,
And the vines in blossom give forth
their fragrance . . . "

These beautiful lines are from the **"Song of Songs"** that we read on the Intermediate Sabbath of Passover. They are appropriate, for Passover has two aspects: the historical origin of the Exodus from Egypt and the agricultural theme. Passover, Hag HaMatzot, is a festival of early Spring in Israel, and was celebrated by the farmers bringing the first fruits—a grain offering to the Temple.

An important part of the Passover service in the synagogue is also the Prayer for Dew:

"Dew, precious dew, unto Thy
land forlorn.
Pour out our blessing in Thy
exultation,
To strengthen us with ample
wine and corn
And give Thy chosen city safe
foundation
In dew . . . "

'Ecology' is a word that came into use only recently, but its roots go back to the Bible. With the belief in one God came the inter-relationship of organisms and their environment perceived as a unity, created and set into motion by God.

The Midrash (Ecclesiastes Rabbah 7:13) tells how God showed Adam the beauty of the Garden of Eden, and said to him: "See how lovely and how worthy of praise are My works. They have all been created for your sake. Take care not to spoil or destroy My world." We can only interpret this to mean that Jewish teachings prohibit man's exercising the kind of uncontrolled exploitation of nature that, if persisted in, will eventually destroy the world and man himself.

There were many rules laid down to protect the environment, even in Rabbinic times, for instance, those dealing with waste disposal. We learn that saintly men would bury broken glassware deep in their own fields (Bava Kama 30a). A dovecote was not to be kept within 50 cubits of a town. Carcasses, graves and tanneries were to be kept at least 50 cubits from a city, with the tannery set up in such a way that the winds would not waft unpleasant odors to the city. The Mishnah (Bava Kama 7:7) also ruled that goats and sheep should not be raised in the uncultivated areas of the Land of Israel because of damage they might cause to young plants. Deut. 20:19 prohibits destroying fruit-bearing trees and, in fact, destroying anything of value—known in Rabbinic tradition as "bal tashhit" (do not destroy).

The Bible teaches us that man can remain a harmonious part of

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s environment only as long as the ulture he develops is consistent ith nature. Psalm 104 is a paeon praise:

'ou make springs gush forth
in the valleys . . .
ney give drink to every beast
of the fields . . .
ne trees of the Lord are watered
abundantly,
he Cedars of Lebanon which
He planted,
them the birds build their nests...
ne high mountains are for
the wild goats,
he rocks are a refuge for
the conies . . . "

The phrase "A Land of Milk and oney", which is used to describe rael, has its origin in Numbers 3:12. Moses sent spies to scout ne land of Canaan, which had een promised to the Israelites. heir report was: "We came to the nd . . . and it flows with milk and oney." What did they really see? rchaeology has revealed that the arly inhabitants of Canaan lived ostly in the rich, well-watered alleys and plains. Many hills and opes were covered with forests here wild goats foraged . . . hence ne "flow of milk". These same orests yielded many varieties of owers which fed wild bees—and o "the honey" also flowed.

With the modern resettlement of ne Land of Israel, again came the nterrelationship of the Jewish eople with their environment nd their concern with making the esert bloom. The Land to which ne Jews returned was very ifferent from the Land they had ft. Centuries of destruction, eglect and abuse had eroded its rtile beauty.

The reclamation and conserva- on of the soil were a priority when rael was resettled. It has been aid that the history of a nation is ritten in the way in which it cares r its soil. Judaism affirms that the orld is God's creation and hoever helps to preserve it is oing God's work.

At Passover, redemption is the rimary theme, but creation is equally important. When we read **"The Song of Songs"** and the Prayer for Dew, we are echoing the ecological framework, the cycle of nature. Ecclesiastes 3:1 tells us "To everything there is a season", and Passover in Israel is Spring—a time of rebirth and revival. Solomon's **"Song of Songs"** is not only exquisite love poetry, it conveys the message of love by using the progression of the seasonal events in nature, events with which the ancient Israelites were intimately familiar. Today they still play an important role in the agricultural live cycle of modern Israel.

ABZUG TO FINISH HOLOCAUST PROJECT

Robert H. Abzug, professor of history at the University of Texas at Austin, has received the Fred R. Crawford Memorial Fellowship to finish the work of the "Witness to the Holocaust Project," at Emory University left incomplete after Fred Crawford's death last spring.

The one-time $20,000 fellowship will support Abzug's analysis of the materials Crawford collected through many interviews with American GIs who liberated concentration camps.

A specialist in religious and social history of the 19th century, Abzug is developing a Holocaust studies course at the University of Texas. He will share his work through colloquia and lectures at Emory. He also will work with the project's board of advisors, and informal groups of faculty and community members who want to see the Holocaust work continue.

Abzug recently won a National Endowment for the Humanities grant for 1984. The NEH grant will fund the research for Abzug's book, **"Memory and Forgetting: America Confronts the Holocaust, 1945-1950,"** which will include material from Crawford's research.

"The book is a wonderful project," says David Blumenthal, Emory professor and director of the Holocaust project. "I'm glad our material will become part of a larger intellectual context." Abzug has agreed to edit the Emory materials and to write a book in Crawford's memory.

FOUR U.S. SENATORS AGAINST ISRAEL

From Washington Morris J. Amitay writes about a hostile "Gang of Four" who are consistently in opposition to Israel. They are Sen. Charles Percy of Illinois, Sen. Jesse Helms of North Carolina, Sen. Mark Hatfield of Oregon, and Sen. James McClure of Idaho. Chairman of the Foreign Relations Committee Charles Percy needs support from Chicago's Jewish voters to be reelected in 1984. In 1980 in the Soviet Union, Percy was quoted by accompanying State Department officials as supporting Arafat's dream of a West Bank Palestinian state. Only as election approaches does he begin to modify his anti-Israel stance.

Senators Hatfield and McClure have compiled extremely negative voting records in Congress on issues relating to Israel.

Senator Jesse Helms of North Carolina is the third ranking member of the Foreign Relations Committee, and has a record of nearly 100% negative voting on issues relating to Israel, including assistance for Israel and in favor of reductions in U.S. aid to Israel. He has supported sales of weaponry to Saudi Arabia, and has been harshly critical of Israeli actions for the past two years. He is undecided about which office he will run for in 1984, Senator or President.

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OPENING SCHEDULE: Thursday, May 19, 1983
2-5 p.m.—Arrival and Check-in
5:45 p.m.—Shavuos Mincha Service (Yizkor will be recited)
6:30 p.m.—Dinner
7:45 p.m.—Maariv Service
8:15 p.m.—Evening Program
Institute will be in session until Sunday, May 22, 11:00 a.m.

FOR FURTHER INFORMATION—Contact Baila Pransky, Coordinator, 704-366-5564 or Bobbie Pollard, Reservatio and Transportation, 704-366-7846

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Kibbitzing-Community News

LEIGH, N.C.
Nathan Wegodsky

Israeli Bond Dinner
April 17 in Raleigh

avid Falk, a real estate eloper who has consistently ported Jewish causes, will be guest of honor at the Israeli nd Dinner for Eastern North olina. It will be held Sunday, il 17, at the Raleigh Marriott.

he annual affair, sponsored by leigh Lodge 1294 of B'nai B'rith, open with a wine and cheese eption at 6 p.m. Dinner will ow an hour later.

rnold Aronson of Raleigh will ke the remarks as a testimonial resented to Falk.

he main speaker of the evening be a prominent Israeli. angements for his arrival are being made. We will tell you his he in our next issue.

erry Seligson, the new Israel nd director for North Carolina-ginia, met with the arrange-nts committee recently. He ns to do so a couple of more es, coming down from his office Newport News.

athan and Rebecca Wegodsky Herman and Lenora Richman co-chairpersons for the dinner. ey are being assisted by a mmittee of representatives of ter Jewish organizations in leigh.

RFOLK, VIRGINIA
EF SHOLOM TEMPLE

he weekend of February 25-27 a Cantorial Event, with Cantor anne Bernstein, Cantorial ist, who sang at Sabbath rship Services on Friday ning and Sunday afternoon. A im Celebration Dinner was held ay for all Temple members and r guests. There were costumes, es, games and songs. The Temple Sisterhood catered and served the dinner. Services followed. On Sunday at 3:00 PM Cantor Bernstein gave a concert in the Sanctuary of Ohef Sholom, "A Panorama of History Through Music—Our Green Cousins!"

Rabbi Lawrence Arthur Forman and Rabbi Samuel Sobel were speakers at the Protestant Chapel of the Veterans Administration Medical Center in Hampton on Sunday, February 13. Ohef Sholom Temple's Rabbi Forman again was speaker at the February 17 meeting of Church Women United at the Bank Street Church for Religious Understanding Day. His topic was "Brotherhood in Action—Improving the Climate of Relationships." On February 21, Rabbi Forman spoke at the First Baptist Church for the Metro-Baptist Ministers' Conference on "Prejudice and Race Relations." These events were all in the spirit of Brotherhood Month in February.

A special group has been formed at Ohef Sholom Temple, to explore the societal and personal attitudes on "having or not having children." Only six couples will participate at any one time. Group meets Thursdays at 7:30 PM. Contact Rabbi Snitzer at the Temple.

Dr. Michael S. Weissman, Clinical Psychologist, spoke on "The Proper Management of Stress" at the Temple on February 13 and 20, sponsored by the Adult Education Committee and The Temple Men's Club.

Annual Purim Carnival was held February 27 in Kaufman Hall. There were games and refreshments. Temple Youth Group and Men's Club co-sponsored the Carnival.

TEMPLE BETH EL
Charlotte, N.C.

There will be a new series of Joint Jewish Studies at Temple Beth El starting Thursday evening, February 24, and continuing for six Thursday evenings. Classes are 7:45 to 9:00 PM, "Exodus, Chapters 1 and 2," taught by Rabbi Richard Rocklin; Topic to be announced, by Dr. Steve Fishman; "Vocabulary of Jewish Life I," by Arthur Tirsun; "Yiddish," by Abraham Luski; "Music," by George Ackerman and Marvin Bienstock; "Dance," by Geri Kravitz. Also classes are 9:00 to 10:15 PM, "Great Controversies in Jewish History," Rabbi Krantzler; "Jewish Literature," instructor to be announced; "Beginning Hebrew," by David Brook; "Vocabulary of Jewish Life I," by Rabbi Yossi Groner; "Music," by George Ackerman and Marvin Bienstock; "Dance," by Geri Kravitz. Tuesday morning Sisterhood Bible study continues, conducted by Gladys Lavitan.

A theatre group is rehearsing a play to be presented March 5 and 6, a comedy-drama **Middle of the Night**. The three-act play was written by Paddy Chayefsky and will be presented in Fellowship Hall of Temple Beth El at 8:00 PM on the above dates. It is a love story, complicated by family conflicts. Is appeared on Broadway, starring Edward G. Robinson. Frederic March played the lead in the film production. Temple Beth El's Della Freedman is Director. She has her own acting company, Player's Studio. The Temple cast includes Steve Haywood, Victoria Neal, Dr. Susan Cernyak Spatz, Loni Elam, Harry Adelman, Doris Edelstein, Fran Meacham, Elise Guller, Kasey Klug, and Steve Grimsley. Stage Manager is Dave Reid. Sets are donated by Walter J. Klein, Co., Lts. Production Staff is Hy Spectorman and Marvin Goldman. Sandi Rothman is Publicity Chairman.

ISRAEL SINGLES TRIP

The Single Professionals Unit of B'nai B'rith and BB Women of Philadelphia is sponsoring an extraordinary Israel Singles Trip May 9-23, 1983. Open to Jewish Singles of ages 21-35, it will be a two week experience including eight days of sightseeing and extras, including programs and socials with Israeli counterparts in Israel. For information contact Philadelphia B'nai B'rith office, 230 S. 15th St., Philadelphia 19102, or Lou Balcher, phone 215-732-6400 in Philadelphia.

HIGH POINT

by Estelle Levine

Mazel Tov to the family of Sally and Aaron Schultz upon the birth of a Granddaughter, Amanda Heather, to Karen and Harold Garfinkle of Plantation, Fla.

Deborah Marlene Wainer, daughter of Mr. and Mrs. Herbert S. Wainer was married to Timothy Craig Kisiah at Top of the Mart, here in High Point. The bridegroom is the son of Mr. and Mrs. Coy R. Kisiah. Rabbi Arnold Task led the couple in their exchange of vows.

Congratulations to Herman Bernard on having been selected High Point Citizen of the Year.

Mrs. Minnie Herman Rabhan, 70, formerly of High Point died in Grand Strand General Hospital after a long illness. She was a member of B'nai Israel Synagogue, and is buried in the Hebrew Cemetery on Winston Road. Surviving are husband, Alvin R. Rabhan of Myrtle Beach, S. C.; one daughter Mrs. Jack (Patricia) Balser of Houston, Tex.; one son Harold J Rabhan of Greenville, S. C.; two sisters Mrs. Harry Jacobs and Mrs. Sarah Feen, both of High Point; and six grandchildren.

BLUEFIELD, WEST VIRGINIA

An exhibition of graphic work using Hebrew words as art forms by West Virginia Artist Susan Sapinsley was held at Bluefield College February 8 to 25. Susan is the wife of Rabbi Bert Sapinsley, a member of the Greater Carolina Association of Rabbis. Her art and photography have enhanced seminars at Wildacres, as well as pages of **The American Jewish Times Outlook**.

RAMAH CAMPS SEEK SUMMER STAFF 1983 SEASON

The National Ramah Commission in New York has announced that they are now accepting applications for positions on staffs of the Ramah camps in the United States and Canada. Camps are located in the following areas: Conover, Wisconsin; Lake Como, Pennsylvania; Nyack, New York; Ojai, California; Palmer, Massachusetts; Utterson, Ontario, Canada; and Wingdale, New York.

Positions are available on the educational staff for those with a good Hebrew and Judaic background who are currently pursuing a program of Hebrew and Judaic studies. For those who lack this background, but would like to experience a summer of intense Jewish life, positions are available on the service staff.

For applications or more information, please contact:
Amy Kagedan,
Personnel Coordinator
National Ramah Commission
3080 Broadway
New York, N.Y. 10027
(212) 678-8881

EMORY UNIVERSITY, Atlanta

Distinguished author and Holocaust survivor Elie Wiesel and United Methodist Bishops Arthur James Armstrong and Earl Gladstone Hunt Jr. received honorary degrees during an Emory University ceremony January 18.

The degrees were conferred during the 48th annual Ministers' Week, a ceremony this year devoted to the theme "Religiou Morals in the Modern World." Dea Jim L. Waits of Candler School Theology presided. Wiesel an Armstrong were speakers. Th year's theme was "Rethinkin Human Rights."

TEMPLE ISRAEL, CHARLOTTE, N.C.

On March 11 and 12 there will b a weekend celebration honorin Cantor Frank Birnbaum for his te years of dedicated service to th congregation of Temple Isra Guest speaker at Friday nig services will be Franklin Kreutzer, Regional President of th Southeast Region of Unite Synagogue. The Oneg Shabb will be hosted by the Couples Clu and Young Couples Club. Saturday morning, the Gue Speaker will be Henry Sende National Vice President of Unite Synagogue. Sisterhood and Men Club will host the Kiddush aft Services. The culminatin celebration will be a banquet wi entertainment and dancing in th I.D. Blumenthal Hall.

On March 20 the Adu Education Program will prese Barnet Weinstock, who will spea on "The History of Mathematics:

On Sunday, April 24, at 8 P there will be two short films show "This is Sholem Aleichem" a "Rendezvous with Freedom."

On May 22 Dr. Harry Chernots will speak on "Israel and the Ar World."

The final program of the seas presented by the Adult Educati Committee will be "Bye, By Braverman," a film of comed satire with George Segal, Phyl Newman, Alan King, Godfr Cambridge, and Jessica Walte Shai Richardson and Sidn Goozner are Co-chairmen of t Committee.

Temple Israel Sisterhood hel Fine Arts Auction and Sale works by local and regional artis on Sunday, February 6, beginni with a wine and cheese previe 6:30 PM.

Our own playwright, Lewis pitzer, has a new play, "Super, uper, Superbowl," published in e March catalogue of the ontemporary Drama Service of hicago. Keep the ball rolling, ew!

THE MOST RUCIAL TIME"

College is the most crucial time in ny of our lives. Assimilation is at s highest during these years; we e constantly questioning our entity, our upbringing, and our ture. As a minority . . . anywhere . . we need to remain close, to rm a community within a mmunity . . . to be able to grow as oung Jewish adults . . . At college, illel is all we got."

This insightful statement was ade by a student at one Hillel oundation.

As the center of the Jewish mmunity on campus, Hillel erves all Jewish students without gard to institutional affiliation or ackground. Hillel provides ewish educational and cultural sources for those who seek to xpand their Jewish knowledge nd experiences while devoting eir major study time to rofessional and academic terests.

In North Carolina, Hillel serves ewish students and faculty at the arious campuses of the University ystem and at Duke University. The opulation numbers well over ,000 young men and women who ome here from the various ommunities throughout our State nd from other parts of the ountry.

Our major program focus is at hapel Hill and at Duke. These two ampuses attract 2,700 Jewish tudents. Through extension ervice, we seek to reach out to udents at E.C.U., N.C. State, harlotte, and Greensboro. uidance for these smaller ampuses is provided by volunteer aculty and student leadership at .C.U., N.C. State and Charlotte nd a part-time professional in Greensboro.

The activities of the Hillel year include Shabbat and holiday observances, inter-collegiate weekends, social service projects, seminars and discussion, brunches, a variety of social functions and home hospitality.

Highlights of the past year include **Jewish Awareness Week at Duke**, featuring Arthur Kurzweil, the well-known genealogist, a **Jewish Arts Festival** at U.N.C. and Duke which included a concert of Jewish folk music, a photographic exhibit of works by Bill Aaron and a lecture by Chaim Potok, the renowned author. Students from throughout the State joined with those from campuses in Virginia for a weekend retreat at Kerr Lake. A number of our student leaders joined hundreds of students from across the country in a Solidarity Day for Soviet Jewry in Washington, D.C. On each campus faculty members were invited to speak to students at delis and brunches on a wide range of topics.

NORFOLK, VIRGINIA

Temple Ohef Sholom has a Long Range Planning Committee, which has issued a questionnaire for its members to assess the needs and feelings of the Congregation regarding Worship Services, the Religious School, and participation.

The Adult Education Committee and the Men's Club will hold a brunch and program on two consecutive Sundays; February 13 and 20, at 11:00 AM.

Ohef Sholom Temple participated in the Tidewater Jewish Forum, presenting Paul Cowan, author and world traveler, at Beth El Temple January 24. Future programs will be March 14 at 8:00 PM, "An Evening of Jewish Music" at Temple Israel, Howard Bender, Cantor and Operatic Tenor; on Sunday, May 1st, at 8:00 PM, Blu Greenberg, author of "**On Women and Judaism**," speaking at Gomely Chesed Synagogue in Portsmouth.

Recent marriages: Sandra B. Brittingham, daughter of Mr. and Mrs. William K. Baker of Danville to Stephen C. Lampi of Cleveland, Ohio; Carol Jo King, daughter of Mr. and Mrs. Joe C. King of Glasgow, Kentucky to Dr. David Sutton Hirschler II; Marcy Rosenbach, daughter of Mr. and Mrs. Kurt M. Rosenbach to Paul Terkeltaub; Loree Lynn Zedd, daughter of Mr. and Mrs. Calvin Zedd, to Steven W. Birbach of Holliswood, N.Y.

COMMUNITY NEWS FROM STATESVILLE, NC

The Temple Emanuel Centennial in Statesville will be observed the weekend of August 19, 20, and 21.

TOUR ISRAEL & EGYPT

Two weeks in Israel and Egypt from June 23 to July 7 may be the opportunity you have been waiting for this summer. Led by Rabbi Israel Gerber of Temple Emmanuel of Gastonia, North Carolina, the group will depart from New York on June 23 and will spend its time until July 3 in Israel. Those who wish to limit their trip to Israel may do so for $1679 per person. The price for the complete tour of Israel and Egypt is $2077, prices from New York. For more information contact Rabbi Israel Gerber at 704-861-1776. Watch for more details in our next issue.

Journey Back

We are grateful to Hanna Adler for giving us permission to print these impressive memoirs, in addition to her regular submissions to the TIMES-OUTLOOK.

by Hanna Adler

To understand what my visit to my childhood home in Werne meant to me and why it is so difficut for me to share this poignant experience, I must dwell on what happened there in the 1930's.

I've tried over and over again to find the words and have concluded that I cannot do better than share with you what my daughter Lauren Bea Adler gleaned and expressed after questioning me for an entire weekend in the solitude of the magnolia-shaded campus of the University of Georgia, Athens. We talked and we cried; she typed and I reviewed; and then Lauren edited and re-edited and created a valuable family document. With her permission, I will share excerpts:

Werne/Lippe, Westphalia, Germany was a town of twenty thousand inhabitants by the time my mother, Hannelore Heimann, was born in 1925. Its landscape was dominated by the high and graceful church steeple of the Sankt Christopherus Kirche, dating back to the 1400's. The town was predominantly Catholic with some Lutherans, and only ten Jewish families. My mother, her two sisters and brother were the only Jewish children in Werne/Lippe. Her parents' home was on the main street, the Steinstrasse. This cobbled street ran through the heart of the town from the town square to the coal mines on the one side and the mineral springs, town lake and park on the other side. The surrounding areas were primarily farming communities. The main employers in the town were the coal mine and yeast manufacturing plant. Most of the townspeople ran their own businesses, like my mother's father and his forbears. The Heimann family was well established and respected throughout the area.

Hermann Heimann, my mother's grandfather, was retired by the time my mother was born, but she fondly remembers story hours, horse and buggy rides, and the care he took to explain the rise of the National Socialist Party and its impending effect on the family. Greatgrandfather Heimann like his contemporaries considered the continuation of the family name important. He treasured his three granddaughters, but he longed for a grandson. He lived just long enough to see his hopes realized, blessed his grandson, my Uncle Herbert, and died an hour later.

Albert Heimann, Hannelore's father, gave up his goal of becoming a veterinarian to assume the responsibilities of the family business. He developed his specialty and slowly transformed the small-town butcher shop into a prosperous sausage manufacturing establishment with two retail stores and travelling salesmen covering nearby cities. The Heimann sausage plant was exemplary and later withstood the harrassment of Nazi inspectors. Mother's father was progressive in his thinking and innovated constantly. Mother remembers the installation of their telephone, one of the first in Werne, switching over to central heating, adding an electric stove to supplement coal stove cooking, and the cold storage facility powered by gas, a first in the area.

Rosa Fromm Heimann, Hannelore's mother, was 16 when her mother died and was left to raise her younger brothers and sister. She married into the large Heimann family and soon became the heart and soul of the retail business with women flocking to her for culinary and perso advice. The Mother Superior of Werne hospital was her dear frie and confidant. There was de respect transcending th religious differences. In Europe was customary then for a good w to consider her husband first a leave the children's care in t hands of competent employe Rosa was an affectionate moth always available for counsel. S often told her daughters that taki care of your own children would a most desirable "luxury". S advocated that they learn eve aspect of household manageme and become competent. S impressed on her children th they must take pride in whatev they do; that they should obser and tackle the tasks that need to done, without waiting to be to Her example and influence w strong and lasting.

The Heimann household cluded the grandfather, unmarried uncle, the parents, a the four children: Julia, Hannelo Ruth and Herbert. There was al an older cousin of the childre learning the family business[1]. T employees also lived in the hou The staff included a nursemaid a or governess, two maids, saleswoman who worked in t branch store, three apprentic two journeymen, and one mast Once a week a seamstress came do alterations and mending. members of the household a together; the family sat at one t table and the employees another, but the food was t same.

Hannelore went to Kindergard taught by the nuns at the Catho Orphanage, which was customa

[1]This cousin's daughter we visit in Holland and is the only surviv of that entire branch of the fam

n Werne. The nuns remained a ontinuing influence on her, later eaching piano and sewing. The uns as well as the Franciscan ionks in the monastery across the treet from the orphanage offered riendship without efforts at onversion to Christianity. The leimann children took turns daily ringing a gift basket of meat and ausage to the monks and pending a few moments to chat.

Hannelore entered first grade at ne Catholic (public) Elementary chool for Girls. Older, single vomen teachers, who were highly espected in the community, aught the classes. The same eacher stayed with the group for our years. Only single women eachers were employed due to the epressed economy and restric- ons allowing one income only for ach household.

After four years of elementary chool, only those few fortunate nough who could pay for tuition nd who could pass the qualifying ests proceeded to secondary ublic schools. Shy and hard- vorking Hannelore was one of nose privileged few, entitled now o wear the prized high school eret with different ribbons ignifying grade year. At the high chool level, boys and girls from oth the Catholic and Lutheran ublic schools shared classrooms. Different subjects were taught by nen and women specialists in their eld. The students remained, but ne teachers rotated among the lassrooms. Catholic and Lutheran lergymen taught religion in the chool, Hannelore being excluded nd asked to wait outdoors. With ne rise of Hitler in 1935, just as lannelore entered high school, ewish students were segregated nd asked to sit alone in the back ow. Teachers could not call on nem and judged performance by vritten work only. Jewish students ould not participate in sports and ere also sent out of the room vhile Nazi ideology was being aught. Hannelore found herself nore and more out of the room as time went by. Obviously this childhood discrimination left a lasting scar. Slowly younger, Nazi-oriented teachers took over, keeping an eye on those who might have shown some measure of compassion. Jewish students were finally barred from attending public schools after November 9, 1938.

In 1933 Hitler took over the reigns of the struggling German economy at a time of universal depression. Hannelore remembers communists marching through the town shouting for bread. Hitler capitalized on the workers' fears and despair, promising them prosperity. Initially he did improve their lot, soft-pedalling his extreme and anti-semitic ambitions. The big lies found their way into the press soon enough, and he used them to justify his persecution of the Jews. Boycotts of Jewish stores became a weekly occurrence.

Westphalians consider themselves loyal, fair people of few words but deeds, with a deep respect for those who work hard and have moral convictions. My mother remembers one influential townsman who typified these traits and had close ties to the Heimann family. He tried to withstand the tactics of the Nazi regime. They make an example of him. He was sent to a concentration camp, crippled, and his once strong spirit broken. He was then brought back to town. The good, religious people were shocked and ashamed but stood by wordlessly. Soon the Jewish stores were without customers, and the Jews had reason to fear walking on the streets. Emigration became distinct possibility even for those who kept hoping Hitler's reign could not last.

At this particular time, the guidance of the weekly visiting rabbi, who taught the four Jewish children, became of paramount importance. Along with Biblical History and Hebrew, he taught acceptance of fate and pride in Jewish values

—to be continued—

'NO MORE HIROSHIMAS-NEVER AGAIN AUSCHWITZ'

by Moshe ben Yosef

On a cold and rainy day in February 1962, Hiroshima survivor Gyotsu Sato and four companions set out on a 'peace march' of 7,000 km. from Hiroshima to Auschwitz. Now, Fumikatsu Inoue, a Japanese architect who has lived for 16 years in Israel has completed the plans for a 'Gateway to Peace' memorial to be built near Hiroshima, in the neighboring north Japanese town of Kurose.

The memorial pays tribute to the "parallel tragedies of Hiroshima and Auschwitz," in the words of Hebrew University lecturer Dr. Paul R. Mendes-Flohr. Two imposing and graceful white pylons will frame the skyline of Kurose, while the monument's viewing plaza will "give the effect of floating between heaven and earth" in the architect's view. A professor from Warsaw University will plan the landscape of the memorial, which is to be largely financed by Japanese donations and includes a museum, a library, lecture halls, a youth hostel and several auditoria.

THE BEST OF MEN

by Ruth Ritter, New Bern, NC

I thought I could live with the best of men.
The best of men to my eyes,
Were the men with riches and money.
I vowed I'd sit by their side,
So I strove to obtain riches.
Each mountain I climbed pushed someone down.
I sit on top of my mountain,
As a King sits under his crown.
But lonely and sad was my mountain,
As I looked at the poor below,
For they had the joy of the future,
I had today alone.
For the best of men, are not the men with money,
But the man with friends and dreams.
The sadest of men, are the men with only schemes.



Tradition in the Kitchen

TRADITION IN THE KITCHEN FOR PASSOVER

Most of the Passover recipes sound like very heavy dishes, and we hesitate to encourage cuisine that might lead to unusual heartburn or gastritis. The following might be tried by the more timid cooks.

CABBAGE SOUP

4 qts. boiling water
2 lbs. meat and marrow bones
1 med. head of cabbage, shredded
4 or 5 tomatoes, peeled and diced (or 1 16-oz. can)
1 large onion, diced
salt and pepper
2 tbsps. sugar
2 tbsps. honey
juice of 1 lemon

In large pot with boiling water, put bones and meat. Keep it boiling rapidly and keep skimming off foam and fat for about 30 minutes. Add cabbage and tomatoes, onion, salt and pepper, and cook for 1½ hours over low heat, or until meat is soft. Add lemon juice, sugar, and honey. Taste for seasoning. Serves 6 to 8.

CHOCOLATE MOUSSE

6 eggs, separated
5 oz. semi-sweet chocolate
cherry preserves
¾ cup sugar
2 tbsps. strong cold coffee
2 to 3 tbsps. wine

Melt chocolate with coffee in double boiler. Beat egg yolks with ½ cup sugar at least 5 minutes until yellow and fluffy. Mix chocolate mixture into egg yolks. Set aside. Beat egg whites till stiff, and then gradually add remaining sugar. Slowly fold egg yolks a chocolate mixture into beaten e whites.

Line the bottom of a spring fo pan with small pieces of spon cake. Then sprinkle cake w wine and dot with cherry p serves. Pour half of mousse m ture over cake and repeat w second layer, ending with mous on top. Refrigerate at least 4 ho before serving.

It's been an honor and a pleasure for generations.



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כשר לפסח



Book Reviews

AS GOD REJECTED S PEOPLE? ANTI- UDAISM IN THE HRISTIAN CHURCH

b Clark M. Williamson,
ingdon 190 pages,
$ 95 paperback

Twentieth century anti-Semitism ms in part from historical and ntemporary Christian worship, guage, and theology, contends ark Williamson, professor of eology, Christian Theological minary of Indianapolis, in his w book.

Franklin H. Littell, honorary airman of the National Institute the Holocaust says of **HAS GOD JECTED HIS PEOPLE:** "The locaust is the major credibility sis for Christianity in many nturies. One-third of all living ws were murdered in the heart of hristendom by baptized hristians, who were never ouked, let alone excommuni- cted. Clark Williamson explores e centuries of Christian anti- Smitism, the preaching and aching of contempt for the Jews, ich made such an awful thing ssible. His book is very portant."

Williamson's book is aimed at hristian clergy and laity, not holars, and is the only such book present Christian anti-Semitism a brief, easy-to-read style. He allenges today's Christian to alize and confess the fact that ti-Judaism is anti-Christian. ghly positive actions are ggested for individuals, urches, and communities who ed once again to go "home to dah."

I enjoyed the thorough exploration of the New Testament, the Gospels, the later Church Saints, and how and who the differences from Judaism were expanded. Williamson believes that God did not reject his people. I recommend the book.

Leo L. Hoffman

THE JEWISH AMERICANS,

by Milton Meltzer
Thomas Y. Crowell, Publisher,
167 pages, $10.50.

Reviewed by Roland Heller, Charlotte

This little volume includes bits of Jewish history covering the period from 1650 to 1950, from New Amsterdam to the establishment of Israel.

Its technique is to tell its story in the very words of the participants. This results in anecdotes, frequently written by run-of-the-mill people in folksy language. Each section is short; there are over fifty in all. The book is the type that can be read during pauses in the day, while waiting for your spouse or child.

Each item is introduced by a note identifying the speaker and the experience or event he describes. One could question some of the selections, such as that of Emma Goldman. And one could wonder about the author's historical perspective when he asserts Jewish merchants relied solely on Jewish customers in the 1930's.

But over all, the volume makes interesting, informative episodic reading. Did you know, for instance, that three of John Brown's followers were Jewish?

SOUPS OF HAKAFRI RESTAURANT

by Rena Franklin

Triad Publishing Co., Box 13096, Gainesville, Fl. 32604 $12.95

Originally published in Israel, this unusual new cookbook reflects the appealing ambiance of the "old-fashioned village restaurant" near Herzliya, where the recipes originated.

SOUPS OF HAKAFRI RESTAURANT, by Rena Franklin (hardcover, 144 pages) is a collection of the restaurant's most popular soups. The book's delightful design is decidedly Israeli: it reads from front to back in English and from "back to front" in Hebrew, giving the cook the Hebrew translation for each recipe on the facing page.

Sixty kosher recipes representing cuisines from a variety of countries feature the author's original creations as well as traditional favorites, including three variations of chicken soup. A few notables include a hearty Soup Turino, made with eggplant, green pepper, tomatoes, and scallions; a delicate Cucumber-Spinach Soup; and a rich and satisfying Oriental Potato Soup—tender beef, matchstick potatoes, sesame seeds, and soy sauce in a beef broth. Some others need to be tasted to be appreciated, such as Carver Cream, a cold, spicy peanut butter soup and Franklin's Amond Soup, seasoned with dry mustard, sweet paprika, nutmeg, thyme, ground cloves, and fresh garlic.

These are soups that taste as good with prepared stock mixes, as the author recommends, as they do with homemade broth. Using a food processor or blender, virtually every recipe can be made inside of 30 minutes, and many much faster.

SOUPS is easy to use: each recipe is complete on one page; ingredients are given in bold type; the instructions are clear; and the American equivalents to the metric measurements are conveniently

listed at each point of use. This book may be ordered from the publisher.

ABOUT THE AUTHOR

Rena Franklin was formerly personal chef to the American Ambassador to Israel and has catered for a host of Israeli cabinet members and Heads of State. She teaches gourmet classes in French, Indian, Persian, Chinese, Italian, Scandinavian, and vegetarian cooking. Currently, she is writing her second book, on Moroccan-Jewish cuisine.

NEVER SAY DIE: A Thousand Years of Yiddish in Jewish Life and Letters

edited by Joshua A. Fishman. Mouton Publishers, New York. 763 pages, $47.50

Reviewed by Prof. Barbara Kirschenblatt-Gimblett, New York University and Yivo Institute for Jewish Research

Never Say Die! is a unique compendium of essays in English and Yiddish, written in the course of over a century. Broad in geographical and historical coverage and diverse in intellectual perspective, these essays are organized around seven themes—Yiddish in sociological and historical perspective; Yiddish in the contexts of tradition and modern Orthodoxy; Yiddish in modernization movements; historical moments in the official recognition of Yiddish; the formal institutions of Yiddish (press, literature, theater, and schools); the maintenance and attrition of Yiddish; and sociolinguistic variation and language planning. The essays, most of them reprinted but some of them published for the first time here, are prefaced by a masterly and bibliographically rich introduction on the sociology of Yiddish by Joshua Fishman, the foremost authority on the subject.

The premise of the volume is that the best work in any field results from the interplay of general theory, the close study of a particular case and the test of cross-cultural comparison. This theme is developed in the introduction, which brings the best of sociolinguistic theory to bear on the Yiddish case and which draws frequent contrasts and comparisons between Yiddish and other languages. Because Yiddish has attracted the attention of scholars like Fishman, who established their reputation as major theorists of general interest while testing their ideas on Yiddish, their essays, many of which are represented in this volume, are in the best tradition of generating and testing theory through an in-depth examination of a particular case.

Most of the essays in **Never Say Die!** were written by committed Yiddish speakers, and as such constitute yet another dimension of the socioliguistics of the language. Furthermore, the generous and courageous inclusion of essays in Yiddish, as well as several translated from Yiddish, makes the volume a rare modern showcase for an **indigenous** intellectual tradition of studying Yiddish. Such figures as Max Weinreich, Solomon Birnbaum, Yudel Mark, Shmuel Niger, Israel Zinberg, Leibush Lehrer, Bal-Makhshoves, Jacob Leshchinsky, Mordkhe Schaechter, Y.M. Lifshits, and others are represented. By reprinting Yiddish essays in their original form, rather than resetting them, the volume preserves the various conventions dictating the written and printed language, its orthography and graphic aesthetics. The text is enlivened by many illustrations—title pages of historic publications, statistical charts from Yiddish studies; playing cards featuring literary celebrities; and marvelous Yiddish cartoons which lampoon controversies surrounding Yiddish.

Never Say Die! provides many classic statements by political figures, writers, educators, literary critics, as well as studies by linguists, philologists, sociologist and others. Well represented ar new efforts that stand at the cuttin edge of the field. These essay consider Yiddish through time from its beginnings to the presen day, and in many contexts including traditional and moder Eastern Europe, Germany, th ghettos of World War II, Unite States, Israel, and Australia. As result, **Never Say Die!** is a long awaited antidote to the impres sionistic, sentimental, and narrov treatments of Yiddish that aboun in popular and some scholarl publications.

Never Say Die! should be o special interest not only to thos who study Yiddish, but also t those interested in language an ethnicity. One of the mos interesting issues raised by th volume—and **Never Say Die!** raise many of the issues at the heart o sociolinguistic research today—i the relation of cultural specificit (or ethnicity) to modernism (o cosmopolitanism). As the essays i **Never Say Die!** so eloquentl demonstrate, the controversie surrounding the place of Yiddish i modern Jewish life provide fertil territory for exploring this an related questions. Indeed, th volume as a whole simultaneousl deepens our understanding o Yiddish while generating enoug hypotheses for future studies c Yiddish, as well as of othe languages, to occupy generation of scholars to come.

For the Record

Dar Readers:

This will be the final column der my bi-line of For the Record. ective February 1 I will be eving the position of Regional ector for the Anti-Defamation gue.

want to express my preciation to those who have m time to time discussed my umn with me and have given me edback concerning your sitions vis a vis Jewish mmunity relations.

will be remaining in Richmond d hope that my future travels and ntacts will afford me an portunity to maintain the many e relationships which have veloped through this column d my work with the Anti-famation League.

would encourage readers of the umn to continue to utilize the gional office of the Anti-famation League for any estions you might have taining to Jewish community lations. As soon as a lacement is selected we will tify this publication.

Again to all who have been so d and helpful to me during my ure as Regional Director I cerely express a "Toda Raba" any thanks) and a heart felt alom".

ncerely,

rman Olshansky,
gional Director
ti-Defamation League
B'nai B'rith

New York, NY... After more than ubling for three years in a row, ti-Semitic vandalism in the ited States declined noticeably 1982, according to the annual dit conducted by the Anti-famation League of B'nai B'rith.

The survey disclosed 829 reported incidents this year in 35 states and the District of Columbia as compared to 974 in 31 states and the District in 1981—a drop of 14.9 percent.

In making the findings public, Nathan Perlmutter, ADL's national director, noted that the number of arrests in connection with the anti-Semitic episodes increased nearly 50 percent—from 114 in 1981 to 167 in 1982. Of those arrested, he said, more than 80 percent were under the age of 20.

The attacks included the defacement of Jewish institutions, stores, homes and public property with swastikas, anti-Jewish slogans and graffiti. Of the 829 total, there were 14 cases of arson or attempted arson as against 16 in 1981, and three bombings as against four last year.

North Carolina had 2 incidents of anti-Semitic violence in 1982; South Carolina had none; Georgia had 9; West Virginia one.

In Virginia, the number of anti-Semitic harassments increased from seven incidents in 1981 to 21 incidents in 1982. Virginia had the third largest number of incidents of **harassment** against Jewish institutions in the country (a total of 10). Only New York and California reported a greater number of such incidents. Overall, Virginia had the seventh largest number of anti-Semitic incidents of harassment in the United States in 1982.

As was paralleled by the National trend, the number of anti-Semitic incidents of **vandalism** in Virginia decreased from 25 in 1981 to 20 in 1982. Virginia ranked 10th among states reporting anti-Semitic incidents of vandalism.

According to Norman Olshansky Regional Director of the Anti-Defamation League of B'nai B'rith, headquartered in Richmond, there were reports from 12 different communities in Virginia during the past year. Of the total (41 different incidents of vandalism and harassment) 21 of the incidents were reported from central Virginia, 16 of the incidents from the Tidewater and Peninsula area of the state and two each from the western part of the State and from northern Virginia.

The audit was prepared by the Research Department of ADL's Civil Rights Division based on information provided by the League's 27 regional offices in this country. It attributed the decline in vandalism, arson and bombings to a number of factors, including:

—Exposure of the facts about anti-Semitic vandalism and other anti-Jewish activity, leading to greater public awareness of the problem;

—The enactment of laws in several states against religiously motivated vandalism;

—Stricter law enforcement in problem areas;

—Security conferences—many sponsored by ADL in cooperation with law enforcement authorities, educators and religious leaders—which have led to increased police and civilian vigilance;

—Educational programs in the schools that have focused on the evils of bigotry and prejudice.

Mr. Perlmutter warned that "the downturn in anti-Semitic vandalism, welcome though it is, should be kept in perspective. Hundreds of anti-Semitic episodes sadly suggest that any relaxation of vigilance or of prosecution of offenders would be premature."

He went on to point out that while anti-Semitic vandalism was declining in the United States, there was a "disturbing increase" in anti-Jewish violence in Western Europe which resulted in the deaths of six persons and the wounding of 216 others in 1982.

According to a League survey made public in October there were 41 episodes of terrorism—including bombings and shoot-

ings—in six West European countries in 1982 compared to 15 such terrorist attacks against Jews and Jewish institutions in 1981. The overseas audit was conducted by ADL's European office headquartered in Paris.

Almost two thirds of the 829 anti-Semtic incidents in the U.S. occurred in four states, New York, California, New Jersey, and Massachusetts.

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Midnight

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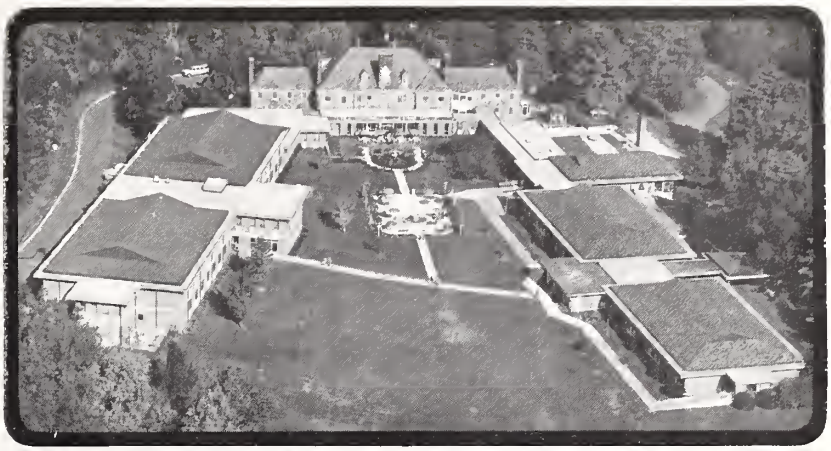
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ELUMENTHAL JEWISH HOME FOR THE AGED, INC.



rth Carolina Jewish Home

P.O. Box 38 • Clemmons, North Carolina 27012 • 919/766-6401

Co-Sponsored by:

North Carolina Association of Jewish Women and North Carolina Association of Jewish Men

MARCH, 1983

PASSOVER, 5742

ssover is the oldest festival of elebrew liturgical calendar. The ial observance of Passover at e Home promises to be as s ring this year as in the past. r to the holiday, the Home is pletely cleaned. All private and tic areas are given a thorough ecleaning to ensure that all chetz has been removed from e Home. The kitchen freezers, gerators and storage areas are red, and only foods specially red for Passover are allowed in e Home during this time.

e first Seder, scheduled for day, March 28, will begin the -day celebration of the Festival reedom. At that time, the dents will gather, as do all other around the world, to com- orate the Exodus of the lites from bondage in Egypt. in past years, the focus will be road participation, with Resi- s, families and guests taking part in the service. Members of the Board of Governors will join with residents of the Home for the second Seder. Michael Andron will lead the first Seder at 6:00 pm. Samuel Jacobson will lead the second Seder, March 29 at 6:00 pm. Family and friends are invited to participate both nights.

Holiday worship services will take place at the Home as follows:

Mon., Mar. 28	6:00 pm Seder I
Tues., Mar. 29	9:30 am Service
Tues., Mar. 29	6:00 pm Seder II
Wed., Mar. 30	9:30 am Service
Mon., Apr. 4	9:30 am Service
Tues., Apr. 5	9:30 am Service

We hope that you will join us during this special time.

Reservations for the first and second Seders may be made by contacting the Home's office, (919) 766-6401 by **March 21.** Cost per meal for adults is $8.00; children under twelve, $4.00

PASSOVER HOLIDAY PROGRAM

Passover is a celebration for all Judaism — a time to be shared with friends and family, a time of renewal and reaffirmation. With awareness that the special preparations required for the Passover are sometimes too difficult for the elderly or the handicapped, the Blumenthal Jewish Home is opening its doors to people from the NC Jewish Community who want to spend Passover with us.

Guests will be lodged at the Clemmons Ramada Inn through special arrangements with their management. They will have reserved places for the first two Seders, as well as opportunities to attend all the services and other Passover activities at the Home.

For those who are interested in joining us for only the first two days of Passover, cost (excluding lodging) is $50.00 per person. **Deadline for registration is March 21.** Other arrangements either for all or part of the holiday, may be made directly with the Home. For more details and to register, contact: Jan Sawyer, BJH, PO Box 38, Clemmons, NC 27012, (919) 766-6401.

Ed. Note: The following article is reprinted from the American Jewish TIMES-OUTLOOK, June, 1963. The pride evidenced in reaching "the blue-print stage" is even more justified twenty years later, as the Blumenthal Jewish Home receives recognition as one of the finest examples of long-term care in the country.

From Blue Sky To Blue Print

The Story Behind the North Carolina Jewish Home for The Aged

By Chester A. Brown

A couple of years ago a representative of the North Carolina Association of Jewish Women called upon a prominent businessman-philanthropist of the State, and told him of the project — The North Carolina Home for the Jewish Aged. He listened courteously, and when the presentation was finished he said, "That sounds like a fine idea. However, as of now, it is merely blue sky. Please come back and see me when it has reached the blue-print stage."

The joint project of the North Carolina Associations of Jewish Women and Men has now reached the blue-print stage, as evidenced by the architects' drawing appearing on the front cover of this issue of the TIMES-OUTLOOK. Soon will come the ground-breaking, and then the actual Home itself.

This project was first considered by the Women's Association in 1954. It was recognized as necessarily a long-range proposition, and the near decade since its inception has been devoted to intensifying the plans, and arranging the necessary financing.

Three years ago the Men's Association joined in the project, and its officers and members have been a most important adjunct to the consumation of the idea.

One of the first questions that had to be answered when the idea of a home for the Jewish aged in North Carolina was first contemplated was the need for such an institution. An intensive survey made a few years ago was sufficiently encouraging to warrant going ahead with the project. Since the plans progressed to the point that the Home was assured, applications and inquiries have without question justified the judgment of the planners.

The North Carolina Association of Jewish Women — unique in the entire country — was organized on January 11th-12th in Goldsboro, N.C. wh Jewish women representative State, met at the invitation of Mr Weil, in Oneb Sholom Templ objectives were set forth, "To de the religious life, to stimulate in in Jewish affairs, and to inc Jewish community activity."

The men first met as an Assoc in Greensboro in 1953. Here many of their meetings had largely informal, the presence men being accounted for by th that they had come as escorts wives. However, it was not unti Blumenthal's inspiring lead produced a project for the me this group came into its own.

This project — The Circuit R Rabbi — was soon to project Carolina into the national lime with magazine, newspaper an publicity. A special bus carrie rabbi to some dozen small c unities with limited Jewish popul and remote from synagogues. I way Torah was brought to those had not been able to retain their J way of life. One of the outstan accomplishments of this progra the ultimate establishment of gogues in many of the small tow the circuit. The Men's Associ subsequently added to their pr the Judaica Library, a building Hebraica at the University of Carolina, a Student Loan Fund of course the Home for the J Aged.

Although the North Carolina H For The Jewish Aged has unmistakeably linked to the Wo and Men's Associations, no story it would be complete without sp mention of the incalculable c bution of Mr. and Mrs. I. D. Blume We use the term "contribu designedly, because it embrace only monetary gifts, but those o and energy. In the original purchase at Clemmons, the building on the site, the former of the owners of the estate, was v at $75,000. The Blumenthals mad their personal gift to the proje their original capacities as Chai



The original Lasater Mansion



I. D. Blumenthal

eir respective groups, and since, hairmen for the Home, they have red in defatiguebly, being the type aders who not only pointed out had to be done, but who also ved how it was to be done.

the report submitted at the tings of the Associations in lotte on April 28th, there was listed igure of 222 "Grand" pledges of 00, that had thus far been made. se were largely the result of enthal efforts. They have set a mum goal of 500 such pledges, with the continuation of their ated efforts, together with inspin that they have given their orkers, there is little question but the goal will be reached.

nowing the Blumenthals as we do, expect that they will look with pproval on this special mention. y have labelled this a "team effort" while it unquestionably must be it takes the inspiration of example tivate any team, and this has been her one of the fine contributions the Blumenthals have made, and ch is leading the project to its n-to-be consumation.

or Mr. Blumenthal, the Home is another in a series of endeavors ch have been for the benefit of his w-Jews. As has been previously tioned, his creating the idea of Circuit Riding Rabbi achieved nwide publicity reflecting favoron the Jewish concept of service. n too, his important role in providing his Wildacres estate to the purposes of the B'nai B'rith Institutes of Judaism began a movement in adult Jewish education which has spread throughout the world.

Space does not permit the mention of other individuals who have given unstintingly of their time and efforts. Special mention must be made however, of the Board of Governors, whose dedication has been evidenced by their attendance at meetings and conferences and whose advice on the many problems that beset an undertaking of this sort, has been most valuable.

Following is a list of names of those who have served as president of the Men's and Women's Association over the years.

The Women's Association

Mrs. Sol Weil; Mrs. Sidney J. Stern; Mrs. J. L. Emanuel; Miss Gertrude Weil; Mrs. Fred I. Rypins; Mrs. A. A. Josephine; Mrs. Emil Rosenthal; Mrs. Abram White; Mrs. Meyer Sternberger; Mrs. N. A. Edwards; Mrs. Morris Honigman; Mrs. Gustav Lichtenfels; Mrs. Max Zager; Mrs. Harry Jacobs; Mrs. A. F. Klein; Mrs. Max Miller; Dr. Nell Hirschberg; Mrs. Irving Margolis; Mrs. I. D. Blumenthal; Mrs. Monroe Evans; and Mrs. Sam Freedman.

The Men's Association

S. O. Lindeman; J. P. Shrago; Benet Polikoff; Arthur Goodman; Alvin Kartts; Ben Herman; E. J. Evans; Ernest Neiman; Harry Doctor; Arthur Aronson; Chester A. Brown; Albert Levine; E. R. Ackerman; Harry Ganderson; I. D. Blumenthal, and J. Herman Leder.



A Wing completed, 1965



Morris Brenner, V.P.; Gov. James Holshauser & I. D. Blumenthal break ground for B Wing, Nov., 1973.



Construction begins for the 3-floor B Wing, 1974.



Yesterday's dream is today's reality — a superior 134-bed ICF and SNF nursing facility.

FOCUS ON A RESIDENT

ISAAC GOODMAN

by Rick Rogers



Ike Goodman

If you've been tapped from behind by a cane lately, you can almost bet Ike Goodman will be standing there when you turn around. One who enjoys cutting up and keeping things loose, Ike takes great pleasure in being in the company of others. No matter where he goes, his warm and humorous approach turns even cold strangers into friendly acquaintances.

Ike was born in Russia, and worked in his family's shoe business until he was 15 years old. When he was 18, he came to the United States with $1.00 in his pocket, eager to make a new life in America. He first settled in New York. While buying a pair of shoes one day he met Sara, the young woman who would later become his wife. From New York, Ike moved to Boston to work in the shipyards. From Boston he moved to Savannah, Georgia, where he worked in the shipyards before opening his own chain of shoe stores.

In the style of the best romances, fate decreed that Ike and Sara would meet again. While visiting her sister in Savann Sara passed by one of Ik stores. When she saw h through the window, she imme ately went in, and the rest w happy history. Ike and S eventually moved to Ruth fordton, NC, which became th permanent home.

At BJH, Ike's favorite pastti are going off campus to resta rants, for concerts or shopping; engaging in conv sation and participating in gro events. He is an inspiration other residents to stay on the

RESIDENTS' CORNER

To Johnny Boatwright

You came to join us in our peaceful place
in rolling country with the river near.
You took our form of worship and our food with grace,
and joined our workshops and our council here.

And now your time is up. You plan to leave.
We lose a friend for whom we learned to care,
But since it's home you go, we shall not grieve.
We wish you well; may future days be fair.

— Anni W. Fran

We express great appreciation to the following friends of the Home who made donations during the month of January, 1983.

BUILDING FUND

Lewis Eisenstadt
Elizabeth Small
Mr. and Mrs. Nathan Sutker
Zlata Wasserman

ENDOWMENT FUND

Philip Datnoff
David Falk
Hilda Frahm
David Hannes
Fannie Heilig
Arthur Kurtz
Alvin Levine
Morton Pizer, MD

WANT LIST

Old calendars with pictures, magazines or picture post cards for use in art class

Cotton/polyester remnants for aprons & smocks

Cotton embroidery thread

Old lamp shades

4 Baby dolls

Children's educational toys & games (lace boards, large-piece puzzles, shape & color projects)

Hand Mixer for Cooking Club

Turn-table Scrabble game

HAPPY BIRTHDAY

May your name be inscribed the Book of Life with Health a Happiness:

Florence Coblenz
Nellie Elledge
Aaron Galloway
Susannah Jones
Yetta Kirsh
Charles Ray
Helen Finman

IN MEMORY

We mourn the loss of Judge R Deal, Sophie Zuckerman a Paul Skolnik. May their cherish memories bring comfort to th loved ones.

FOCUS ON THE STAFF

SHARON ROEVER

Recreation Therapist

by Jan Sawyer

It is a pleasure to introduce you to Sharon Roever to those of you who have not met her at the Home during the past two years. Originally from New York, Sharon has lived in Greensboro and commuted to BJH before becoming A Wing's Recreation Therapist.

Besides planning all of the recreation programs for A Wing, Sharon is responsible for a number of Home-wide activities. Ladies' Coffee Club, Social Hour, and Bowling Club are just a few of the organizations she regularly leads. She also arranges for all the Adult Continuing Education classes which are taught through Forsyth Technical Institute. A busy, energetic and thorough worker, Sharon brings enthusiasm and fresh ideas to her job. Her most recent project has been to interest all of the other nursing homes in Winston-Salem in sponsoring a city-wide field day for their residents. Nine homes have committed themselves to the project, and plans are now underway for a large-scale area-wide event.

Before coming to BJH, Sharon worked at the St. James Nursing Home in St. James, New York. There she received extensive training in rehabilitative services, motivation, and therapeutic recreation. She received her A.A.S. degree in Therapeutic Recreation from Suffolk County Community College in New York.

Sharon's quick smile and outgoing personality have won for her many friends among the residents and staff at BJH, and keep her social calendar busy when she's not on duty. "My happiness is being single," she says with a grin. Favorite hobbies include cross-stitching, reading, shopping & bowling.



Sharon Roever

CALENDAR FOR MARCH

March 1
Winston-Salem Symphony, 7:00 pm*

March 2
Flower Arranging Class, 10:00 am
Ladies' Coffee Club, 2:00 pm

March 3
Contemporary Issues, 3:00 pm

March 4
Outreach Movie, 10:00 am
Social Hour, 3:00 pm

March 8
Clemmons Senior Citizens luncheon, 9:45 am*
Canary Islands Travelogue, 7:00 pm*

March 9
Flower Arranging Class, 10:00 am
Ladies' Coffee Club, 2:00 pm

March 10
Contemporary Issues, 3:00 pm

March 11
Men's outing, 2:00 pm*

March 13
Charlotte B'nai B'rith Lodge visits, 3:00 pm

March 14
Rabbi Shimon Moch speaks, 2:00 pm

March 15
Evelyn Marlin presents a program of music, 7:00 pm

March 16
Flower Arranging Class, 10:00 am

March 17
St. Patrick's Day Pub and Casino, 2:00 pm

March 22
Contemporary Issues, 3:00 pm
Two-piano recital at Wake Forest, 7:00 pm*

March 23
Flower Arranging Class, 10:00 am
Ladies' Coffee Club, 2:00 pm

March 24
Contemporary Issues, 3:00 pm

March 28
First Seder, 6:00 pm

March 29
Passover Worship Services, 9:30 am in the Sanctuary
Second Seder, 6:00 pm

March 30
Passover Worship Services, 9:30 am in the Sanctuary

We invite families and friends to join us for these special events during the month of March.

*Off Campus Activity

HAPPY ANNIVERSARY

These employees celebrate their March employment anniversaries:

1 YEAR
Craig Bodford, Dietary Dept.
Bonnie Emmons, LPN, A Wing
Robert Forrester, Orderly, B-1

2 YEARS
Curtis Ingram, Housekeeping
Jennie Keeran, Housekeeping

3 YEARS
Peggy Beckner, Nursing Asst., A Wing
Lisa McDaniel, Nursing Asst., A Wing

4 YEARS
Sandra Smith, Nursing Asst., B-2

5 YEARS
Julie Sparks, Administrative Secretary

6 YEARS
Lucile Shaw, Unit Manager, B-2

14 YEARS
Jim Merrell, Facility Services Director

VALENTINE'S EVE, 1983

The North Carolina School of the Arts' Jazz Quintet was the featured band for this year's gala Valentine's Dance! Brought to the Home through the Brenner Concert Series, the goup delighted residents and guests with renditions of favorite "oldies" as well as more contemporary sounds.

A Wing Dining Room, decorated to the hilt for the occasion, became the dance floor. Tables around the perimeter seated the capacity crowd, who hailed the concert as the best entertainment to date.

Residents and staff on each of the Home's three Units elected a Valentine King and Queen from that Unit. This year's Royal Court included Ruth Folkner and Sol Greenberg, Queen and King from A Wing; Stephanie Holub and Ike Goodman, Queen and King of B-1; and Lillian Sutton and Alfred Pace, Queen and King of B-2.



Ruth Folkner & Sol Greenberg, A Wing's Queen & King



Brona & Zeno Sink enjoyed e music.



Ike Goodman & Stephanie Holub, King & Queen of B-1



Pauline Bobrow & Sara Atl



Alfred Pace & Lillian Sutton, King & Queen of B-2



The NC School of the Arts Jazz Ensemble provided the music.



Sara Horwitz dances with he Norris.



aff members Teresa Shoaf & na Sain with their best beaux.



Claire Carter, Janet McNair & Emma Pearson



Sweethearts Leah & Usher Zimmerman



rena Durham, LPN on A Wing, ltzes with Sol Greenberg.



A deep red evening gown & white orchid enhance Ann Spear's valentine beauty.



Delia Sonnenshein — obviously having fun!



Helen Schwartzman & Sudie Stafford



Walt Siddon & Marilyn Rowland do the twist.



Dietary Staff members Pearl Spellman, Hu Vu, Randall Woodford & Joanna Tucker joined in the festivities with their friends & family.

Gifts

IN MEMORY OF:

MS. YETTA ABELES
By: Sylvia & Sam Leder

MR. SAMUEL ADAMS
By: Mrs. Henrietta Meltsner

MRS. HENRIETTA ADOPOL
By: Rabbi & Mrs. Em Rosenzweig
Mrs. Minerva Levin

MR. RICHARD BERENSON
By: Mr. & Mrs. Leonard Madans
Evelyn & Ezra Eisenberg

MR. MAURICE BODENSTEIN
By: Dr. John Rimberg

MR. DAVID CHECKNER
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Mr. & Mrs. William Schwartz

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MR. JACK KANDIS
By: Mr. & Mrs. Norman Musler

MR. RICHARD KICHLER
By: Mr. & Mrs. Wilbert Selman

FATHER OF JANICE KINGOFF
By: Mr. & Mrs. Stuart Hennes

MR. HARRY KORNFIELD
By: Mr. & Mrs. Stuart Hennes

MR. SIDNEY KOSCH
By: Mr. & Mrs. Norman Musler

MR. LOUIS KRAUSS
By: Mr. & Mrs. Milton Schwartz

MR. NATHAN LANTOR
By: Mr. & Mrs. Sol Jaffa & Family

GRANDMOTHER OF NORMAN LEVIN
By: Mr. & Mrs. Norman Musler

MRS. ANN LEVINE
By: Mr. & Mrs. Stuart Hennes
Mr. & Mrs. Norman Musler

MR. DAVID LEVINSON
By: Mr. & Mrs. Norman Musler
Dr. John Rimberg

BERTHA MANDELSTEIN
By: Mr. & Mrs. Robert Pearlman

DR. GEORGE POLLOCK
By: Mrs. I. A. Schafer

MRS. MINNIE RABHAN
By: Mr. & Mrs. J. S. Bass, Jr.
Mr. & Mrs. Martin Bernstein
Mr. & Mrs. Jack L. Bloom
Mr. & Mrs. Arthur Cassell
Mrs. Ruth Chambers
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Miss Helen Ershler
Mrs. Mary Ershler
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Mr. Erwin Goldman
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Miss Freda Silver
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Mr. & Mrs. Bill Zergman

MRS. MARY ROLETT
By: Mrs. Henrietta Meltsner

MR. PAUL ROSENFELD
By: Dr. John Rimberg

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Mrs. Doris Edelstein
Evelyn & Ezra Eisenberg
Neighbors of Miss Bessie Fagan
Mrs. Herbert Falk
Mr. & Mrs. Bernard Ginsberg
Mrs. Fanny S. Gladstein
Employees & Staff of the Home Insurance Agency, Inc.
Mrs. Hilda Malever Kirsner
Mrs. Minerva Levin
Mr. & Mrs. Sam Margolis
Selma & Adolph Melasky
Mrs. Bettye Michael
Adele S. Mullins
Dr. & Mrs. Philip Naumoff
Mrs. Henry W. Newson
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Mr. & Mrs. Harry Schaffer
Dr. Nathan Schupper
Mr. & Mrs. Fred Stern
Mr. & Mrs. Nathan Sutker
Mildred Vollenhover
Mrs. Isabelle Wagner
Dr. & Mrs. Monroe E. Wall
Hazel G. Wishnov

SPEEDY RECOVERY:

MR. HARRY BERGMAN
By: Evelyn & Ezra Eisenberg

ROSE BLAUSTEIN
By: Mr. & Mrs. William Schwartz

MRS. MILTON DOCTOR
By: Mr. & Mrs. Sol Jaffa

MR. HAROLD DRESNER
By: Mr. & Mrs. Leonard Madans

JULIA EISENBERG
By: Mr. & Mrs. Harold Dresner
Mr. & Mrs. Arthur Frank

JULIE EISENBERG
By: Mr. & Mrs. Harold Dresner
Mr. & Mrs. Arthur Frank
Mr. & Mrs. Myron Slutsky

MR. BEN LOOKOFSKY
By: Mr. & Mrs. Abe Slutsky

MR. JACK RACKEAR
By: Mr. & Mrs. Leo Hoffman

MR. PAUL RUNDO
By: Mr. & Mrs. Harry Ershler

MRS. JACKE SAMET
By: Mr. & Mrs. Harry Ershler

MR. WILLIAM STERN
By: Mr. & Mrs. Norman Heckler

MR. SAM STRAUSE
By: Mr. & Mrs. Stuart Hennes

MR. NATHAN SUTKER
By: Mrs. Mollye Freedman
Mrs. Sarah Sherry

HAPPY ANNIVERSARY:

MR. & MRS. MORRIS FOX—40th
By: Mr. & Mrs. Harold Dresner
Mr. & Mrs. Myron Slutsky

RABBI & MRS. ISRAEL GERBER—40th
By: Mr. & Mrs. Howard Adler
Mr. & Mrs. Gerald Allweiss
Mr. & Mrs. Abe Garmise

MR. & MRS. IRA JULIAN
By: Mrs. Virginia K. Newell

MR. & MRS. HY POLK
By: Mr. & Mrs. Leonard Madans

MR. & MRS. SHELTON GORELICK—25th
By: Mr. & Mrs. Leonard Madans

HAPPY BIRTHDAY:

MRS. HENRIETTA ABELES
By: Alice & Martin Leder
Mrs. Ruth Leder

MR. GEORGE BROWNSTEIN—80th
By: Mr. & Mrs. Leonard Madans

HELEN DAVIDSON
By: Mr. & Mrs. Robert Pearlman

MRS. GOLDIE KAMENETZ
By: Mr. & Mrs. Robert Pearlman

MRS. AUDREY MADANS
By: Mr. & Mrs. Leonard Madans

MRS. WILLA MILLER
By: Mr. & Mrs. Leonard Madans

MRS. RUTH PRINCE—80th
By: Mr. & Mrs. Howard Adler

MRS. LISA ROSENFELD
By: Grandchildren, Ira & Phyllis Madans

IN HONOR OF:

MR. HERMAN BERNARD ON RECEIVING "MAN OF THE YEAR" AWARD
By: Mr. & Mrs. Harry Ershler
Miss Bess Schwartz
Miss Edna Schwartz

MR. LAZARUS COHEN
By: Mr. & Mrs. Saul Mandel

MR. & MRS. HARRY ERSHLER'S MARRIAGE
By: Mr. & Mrs. Ben Krauss
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MRS. MOLLYE FREEDMAN'S NEW HOME
By: Mrs. Jean Caplan
Mrs. Sarah Sherry

ERIC FRIEDMAN'S BAR MITZVAH
By: Mr. & Mrs. Ben Pollak

MR. SIMON KROCH—"THINKING OF YOU"
By: Evelyn & Ezra Eisenberg

"WITH GRATITUDE" TO MR. & MRS. BERNARD HEIN, DR. & MRS. EUGENE HOWARD, DR. & MRS. MAURICE SHINEFIELD
By: Mrs. Doris Edelstein

THE MARRIAGE OF SARAH & AL MENDLOVITZ
By: Dr. Louis N. Gottlieb

MARTIN SLUTSKY'S BAR MITZVAH
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MEYER M. LEVIN, BELOVED HUSBAND
By: Mrs. Minerva Levin

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BROTHER OF MRS. DENNIS LIPSHITZ
By: Ellen & Ellis Berlin

IN HONOR OF:

MR. SAM SCHNEIDER—"ENJOY YOUR RETIREMENT"
By: Ellen & Ellis Berlin

A JEWISH CHALLENGE

Jewish Education Bureau of North Carolina

ish history is a recital of a people's response to challenges. A history that has n the rise and fall of many cultures. And we survive . . . because we are "the ple of the book." Our fathers and theirs knew who they were and whence came.

s has been a vibrant culture and it retains its vibrancy in the modern world, only to the extent that we know who we are. The basic requirement is Jewish cation, the one challenge that is always with us. And now, even more than in past, it demands a response.

e in North Carolina we face the problem of a few relatively large communities many small ones. In the communities large enough for effective organizations e are Synagogue and Temples, Sunday Schools and Hebrew Classes. Thanks he Blumenthal Foundation and the efforts of committed Jews, some of our aller communities are served by "circuit riding Rabbis." But, of necessity their e in each community is too limited to permit adequate teaching programs.

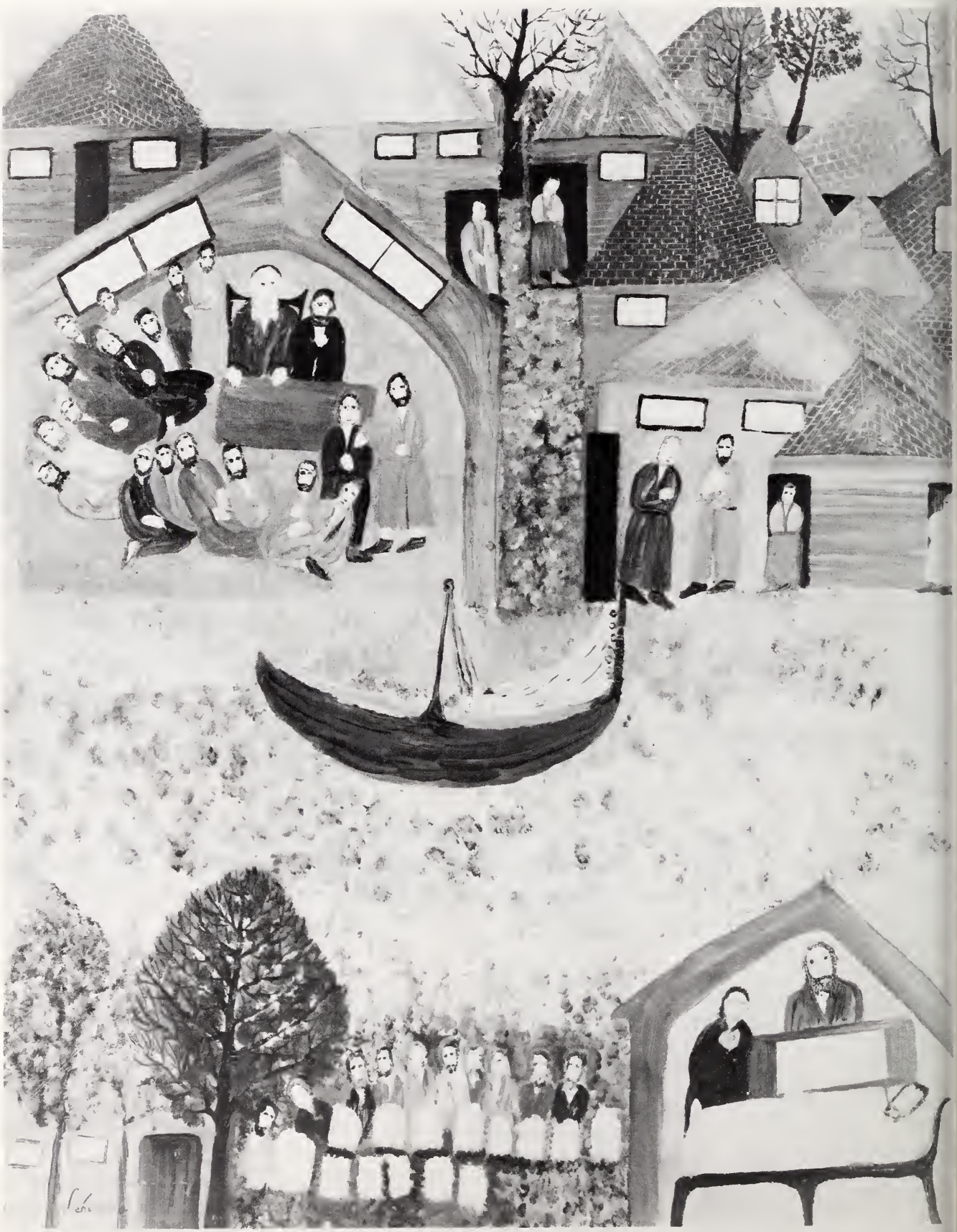
ce more the Blumenthal Foundation proposes to add a new dimension to Jewish in our State by creating a foundation to develop more effective methods of ish education. The first goal will be to make available to our smaller com- nities the techniques and materials for giving our children the Jewish knowledge y need to maintain our culture.

s can be the beginning of a program that can eventually reach every age group. an become a partner with our larger communities in creating a more vibrant th Carolina Jewish Community. Watch for and become part of this adventure.

—Cyril Jacobs

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HARRY LIEBERMAN: "THE WIT OF THE WILL", oil on canvas by the 106 year old naive painter from Great Neck, NY. Valued at $7000. Courtesy of the artist.

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Outlook
APRIL 1983



Blumenthal Jewish Home News begins on Page 23

Editorial



KEEPING THE DREAM ALIVE

By Don McEvoy

IMMIGRATION AS METAPHOR

In a recent discussion about the potential impact of the new wave of immigration into this country, both legal and illegal, a very wise colleague suggested that one of our primary needs was for a new metaphor for America.

The century-old metaphor of the Melting Pot simply would not suffice any longer, he suggested. It had served a very useful unifying purpose in its time, but had always been something of a myth, he added. An historical retrospect gave evidence of too many unmeltable ethnics which simply denied the workability of the idea. The emerging ethnic consciousness of so many grandchildren of turn-of-the-century immigrants, the heightened interest in the search for roots, and the present arrival on these shores of so many Hispanics and Asians have joined to render the Melting Pot concept invalid as a model for our national life.

The longer that I have thought about this conversation the more I have become convinced that immigration itself may be the metaphor we are searching for. The way immigration works is the way America works.

It is that wondrous creative tension between American idealism and American pragmatism in its clearest perspective. We begin with a great ideal, an open invitation to the dispossessed of the planet, a chance for a new start in the land of opportunity. Then we end up with everyone wanting to pull up the gangplank as soon as they are safely on board. We seem unable to be comfortable with enlightened self-interest and pretend that what is really being done for our own good is done for noble and humanitarian causes.

Our current immigration laws give priority to skills, which is a good way to make immigration pay off. At the same time, we are tolerant of illegal immigration so that we can have a steady supply of unskilled laborers to do the menial jobs that no one else wants to do. It is a clever way of having it both ways.

Employers love the illegals. They never demand their rights because they are too fearful of deportation if their status is made public. They are self-effacing, work off the books, and don't ask for raises. At the same time, they do use schools and hospitals and other public services, and the potential tax loss is great because the employers do not report their wages. Still, despite mounting protests from some quarters, we seem to like the system. This way we have a steady supply of maids and busboys and fruit and vegetable pickers, while third-world doctors and engineers come in on the quota.

In a generation or two the children and grandchildren of these immigrants will, through a combination of hard work and determined study, become leaders in the American establishment. That is the way America works. Immigration may be the most valid metaphor for America, after all.

(Don McEvoy is Senior Vice President of the National Conference of Christians and Jews. The opinions expressed are his own.)

Courtesy of the National Conference of Christians & Jews

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The Jews In North Carolina

by Hattie Motzno, '13, Cornelian
Awarded the N.W. Walke
History Prize
(Reprinted from the State Normal Magazine, Greensboro, N.C., May, 1912.)

Part 3

The North Carolina Jews on the whole have directed their attention to the mercantile business, manufacturing, and to the life of traveling salesmen. There are a few jewelers and a small number of men of other occupations. They have prospered exceedingly in these lines of business. Their centuries of training in handling money have proven very valuable to them. I think I may safely say without exaggeration that they by far excel their Christian neighbors in these kinds of business. Somehow money seems to grow in their hands. They possess the knack of making everything turn out profitably. The explanation, as stated before, is their years of experience in dealing with all kinds of people. Their minds were made alert by the necessity of careful guarding and calculation in bygone centuries. As a proof of their success, they are among the wealthiest, if not the wealthiest, class in North Carolina.

The young generation of Jews is now turning its attention more and more to professional careers. Of course there were some professional Jews in North Carolina prior to this period. But as I have stated before, by far the greater majority of Jews have settled here during the last forty or fifty years. Most of them being Europeans, they could not get an education since most of the European countries did not allow Jews to enter the colleges. These Jewish people have taken advantage of the privileges granted in the State and are trying to give their children good college educations. As a result, in the rising generation we find doctors, lawyers, and teachers. These have been equally successful in their work over the State.

In their social life the Jews have been very closely connected with the Christians. They have taken a great interest in all the clubs and associations for the betterment and pleasure of North Carolina society. They take an active part in the civic clubs, book clubs, Odd Fellows Lodge, Elks Lodge, and on school boards. They have given to communities parks, baseball grounds, and have erected theatres.

Perhaps a better account of the work of the North Carolina Jews can be given by a brief sketch of some of its most distinguished Jews.

First, let us see what Mr. Nathaniel Jacobi, of Wilmington, has contributed to North Carolina. Mr. Jacobi was born in England in 1828. When a child he was brought to America by his parents, who settled in South Carolina. Mr. Jacobi made South Carolina his home until after the Civil War.

During the Civil War he enlisted in the Confederate army and held the position of quartermaster under Col. Styron. Toward the close of the war he was ordered to Wilmington for service and after the war he decided to make Wilmington his home.

A few years after his removal to Wilmington he purchased the hardware business owned by Mr. James Wilson. When his sons became of age, he admitted them as partners in the business, which proved very successful.

While living in South Carolina Mr. Jacobi joined Jefferson Lodge No. 4, I.O.O.F. After settling in Wilmington he transferred his membership to Cape Fear No. 4, I.O.O.F. He was made Grand Trustee of the state organization and later Grand officer. He was held in the highest esteem by his townsmen and by all North Carolinians. He is called the Fat[her] of the Royal Arcanum [in] Wilmington, of which he was on[e] the organizers. He was also [a] charter member of several ot[her] organizations in his city. He h[eld] the position of president of [the] Mechanics' Home Associat[ion] from the time of its organizat[ion] until his death, and he was [a] director in the Murchison Natic[nal] Bank. He was one of the found[ers] of the Jewish synagogue [in] Wilmington and was presiden[t] the temple.

Mr. Jacobi's greatest wo[rk], however, was done in connect[ion] with the Odd Fellows' Lod[ge]. Possessing a great love [for] children, he decided that the Od[d] Fellows' Lodge ought to estab[lish] in the State a home for orphans. [He] laid his plan before the lodge [and] worked incessantly until finally [the] Odd Fellows' Orphanage [was] established at Goldsboro. At [his] death the Jacobi Memo[rial] Building was erected at [the] Orphanage as a true and fitt[ing] memorial to the founder of [the] home.

Mr. Wittkowsky, of Charlotte, [is] another of North Carolina's Jew[ish] citizens who has taken promin[ent] stand in its history. At a so[cial] meeting of the Mutual, [of] Charlotte, and the Mechan[ics'] Perpetual Associations, held [at] Raleigh in 1903, a movement [was] begun to organize a local Build[ing] and Loan Association. [Mr.] Wittkowsky was appointed [a] member of the committee [to] present to the several associatio[ns] at Raleigh, a plan of organizati[on]. The plan was formed and adopt[ed]. Mr. Wittkowsky was then ma[de] President of the State Building [and] Loan Association, which since [its] organization has been of [the] greatest value to the people of [the] State.

Goldsboro may well be proud [of] two Jewish citizens, Mess[rs.] Solomon and Henry Weil. The

two men were originally from Germany. They came to Goldsboro when they were young men and opened up a dry goods store. By hard, honest, work they soon amassed a fortune and today they are by far the wealthiest and most prosperous business men of Goldsboro. They are the owners of four large department stores, a large cotton factory, and a vast amount of property in and near Goldsboro.

These men have used their wealth and influence well in behalf of their city. They have given a helping hand to every beneficial cause. A good many years ago Mr. Henry Weil gave the Herman Park to the citizens of Goldsboro. In recent years he contributed five thousand dollars toward the erection of the Eastern Hospital in Goldsboro, while Mr. Solomon Weil purchased a five thousand dollar lot on which to build the hospital. These are only a few of the many cases in which they have shown themselves so liberal. They have, however, done many noble deeds by far superior to those mentioned above, but will never be known to any one except those who have felt the generosity and love of these two men.

It is hardly necessary to say that they are looked upon both by Jews and Christians as leaders in industrial, religious and educational life of the town.

Now we come to the name of a man who is known over the whole State as one of North Carolina's most prominent citizens. Mr. Moses Cone was born in Tennessee in 1857. After leaving school he began his business career as a clerk in the dry goods house of Guggenheimer & Company, in Virginia. After a few years he was admitted as a partner in his father's business in Baltimore. In 1890 he organized and established in New York the Cone Export & Commission Co., which has grown into one of the largest and most successful distributors of cotton fabrics in the country.

In 1899 Mr. Cone moved the selling office of his house to Greensboro, where he and his brother, Mr. Ceasar Cone, had purchased several thousand acres of land and had begun the construction of the Proximity Manufacturing Company. Mr. Cone increased his plant until now it is the largest producer of denims in the world. Mr. Cone also owned a share in the Revolution Cotton Mills established a few years later, and also the White Oak Mills. In this mill work he has been aided by his partners, Messrs. E. and H. Sternberger, Ceasar and Bernard Cone.

"To Mr. Cone probably more than any other one man is due the credit for the industrial activity which Greensboro assumed in the early nineties, and which has steadily grown and developed until Greensboro is today in the very forefront of the march of progress."

Mr. Cone is known throughout the commercial world as the leader of the industrial development of the South.

In order to give the children of these mill districts a good education Mr. Cone, together with his partners, established schools which have been of greatest aid to the hundreds of children who would otherwise never have gone to school. In these schools the children receive excellent training both from their course of study and from the teachers, who are chosen with the greatest care. It was of these schools that I was speaking previously when I said that Christian associations were encouraged for the benefit of the children.

Mr. Cone's educational work was not restricted to Greensboro. Mr. Dougherty, speaking of Mr. Cone at the Appalachian Training School, said: "I remember well when I first met Mr. Cone. It was a cold day. I knocked at the door of a small cottage. I was trying at that time to raise money for the Watauga Academy. After learning the plans he said: "Yes, I will contribute to so worthy an enterprise." Mr. Cone was also a trustee of the Appalachian Training School, toward the erection of which he gave five hundred dollars, and in which he always took the greatest interest. A few quotations from resolutions passed at his death will suffice to show the esteem and regard in which he was held by the people of Greensboro.

By Aldermen of the city: "Learned in the rules of the business world in which he was eminently successful, he yet found time to study the needs of his city and in him was found a friend by all who merited his friendship."

Resolutions passed by Chamber of Commerce, of which he was a member: "The Greensboro Chamber of Commerce always felt that in Mr. Cone it had a true friend and a loyal supporter, that in him the spirit of upbuilding the South



as a commercial factor in the Union was ever active. His love and loyalty to Greensboro and all her interests dates its continued growth back to the day of his first coming to this city."

Mr. Dougherty also says: "He was a leader of industry, stood for moral development, social life, and was a promoter of education. His like will not be seen in this country again."

As a worthy tribute to him who lived to serve others, the Moses H. Cone Memorial Hospital, which has already been chartered to his relative, will be erected in the City of Greensboro.

Since Mr. Cone's death, his business has been successfully carried on by his partners. Mr. E. Sternberger, of this city, is now president of the manufacturing company, and bids fair to make as great a man as the former president.

In concluding this brief history of the Jews of North Carolina, I must say a few words about the Jewish women of the State. They, too, have done a great work for North Carolina. And although their work has lain in a quieter path, yet it has been equally as effective as that of the men. In their home life and in their social work they have equaled the men in their service to mankind.

Journey Back

We are grateful to Hanna Adler for giving us permission to print these impressive memoirs, in addition to her regular submissions to the TIMES-OUTLOOK.

by Hanna Adler

The culmination of Hitler's tyranny must be pinpointed to the night of November 9, 1938, known as Crystal Night in American circles. Hannelore was 13 years old when a desperate French Jewish boy killed a Nazi who had tormented him. As a reprisal, Hitler planned a night of terror all over Germany, affecting every Jew. This initiated his final phase of "the solution of the Jewish problem." Shouting and marching in the streets awakened the Heimann family that November night. SS men brought into town from other areas, with local people, shouted for Albert Heimann to come outside. He pleaded with them not to touch his family, dressed quickly, kissed his wife and children farewell, and faced the mob. They were drunk and cruel tormentors. All the Jewish men in town were dragged to the town square and beaten mercilessly. One was thrown off a roof; another's eye was gouged. Then the Jewish men were taken to the small, old synagogue near the square, which housed the ancient Torah scroll. The final degredation was the Nazis' insistence that the men destroy the symbol of their tradition, the sacred scroll. My grandfather and his father befc him had been the lay leaders of t Jewish community. Albe Heimann steadfastly refused, a all the followed his example. Th withstood the pressure.

Meanwhile at the Heima house, a local mob broke smashed every dish, slashed t furniture, threw all the books a photographs into the street a burned them. They did not upstairs or harm Grandmother a the children. Hannelore reme bers her pious mother leadi them in the age-old Hebrew pray Sh'ma Yisroel, Hear, Oh Israel, t affirmation of faith. Finally, the was a sound on the stairs, and n mother recalls the terror whi shook her. It was her fath however, blood streaked, carryi the Torah scroll. He reassured t family and urged them to leave t house and hide outdoors. H planned to seek medical aid at t hospital, where the Catholic nu would surely not turn him awa The nuns lavished care on him a all the other Jewish men. M mother still sees the winding lit backstreets in her dreams and t sound of marching SS men, as s huddled behind an empty be barrel in the dark night.

The next morning in Werne a in towns and cities all ov Germany, as the ashes of so burned temples, Jewish hom and stores cooled, the Jewish m were picked up and delivered jails and concentration camp The Jewish women and childr were helpless and faced t announcement of the Nurembe

*Werne was one of the few towns Germany, where the men were n sent on to concentration cam but remained in local jails.

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Laws, while worrying about the men. The Jewish women left in Werne sought refuge in the Heimann house, and the spirit of community praying gave them strength.**

Hitler's plan for the murder of six million Jews was now in full gear. All German-Jewish bank accounts were blocked. A very high "tax" was immediately withdrawn from these Jewish accounts. Jewish students were expelled from all schools, and no degrees were issued to them. In Werne, Jewish people were assigned stores and after closing hours, during which they could take care of their needs, with bills being paid by the bank from the blocked accounts. All expenditures had to be approved. The inconvenience was great. For instance, milk had to be obtained from the dairy, way outside to town, on a bike. Family doctors were assigned for emergencies with special after office hours appointments. Generally, contacts between the German population and Jewish citizens were severed. German citizenship for Jews was rescinded; they were declared "stateless". It was another giant step toward later deportation and extermination. Mother has said that when good German people later claimed that "they did not know" what went on, there was some truth in that. No one questioned; parents did not trust their children, who might report their parents' words to an admired Nazi teacher. Life in a totalitarian society must be lived to be understood.

Slowly the men came back, and then they had to prove every week what they had done to get out of Germany. They were threatened with another stretch in the concentration camps. It was then that the Heimann family made the fateful decision to separate in order to ultimately reach the United States. They knew of no American who could give them an "affidavit of support" for their family of six. Mother's fifteen year old sister, Julia, left Germany in May 1939. A family friend arranged for an American family to vouch for Julia's support, assuring them that she was well brought up, willing to work, and that it would be merely a formality. On arrival in America, she procured a job as a maid.

Mother's father was next to emigrate, in August 1939. With him went the Torah scroll from his hometown, which he later donated to the Hebrew Tabernacle in New York City on the occasion of his son Herbert's Bar Mitzvah*. Albert Heimann's affidavit was supplied by Hannelore's Uncle Walter Fromm, who was already in New York. Due to grandfather's expertise in curing Westphalian Hams, he had no difficulty in finding a job in his field on arrival. He moved to Richmond, Virginia.

Finally, in February 1940, the three children; Hannelore, Ruth and Herbert, and their mother had their opportunity to leave Germany. My grandfather secured affidavits for them and with proof that he could support his family, formalities were cleared. My mother recalls with consternation the ordeal of their visit to the American Consulate in Stuttgart. Stories circulated of how selective the authorities were about whom they would admit to America. Parents were forced to leave ailing children behind, for instance. Physicals were administered at the Consulate. Mother recalls anti-semitic American clerks who handled them roughly and gave the eye tests, slapping a hand over one eye at a time and expecting the applicant to be able to read easily. While this wa going on, they threw arithmetic questions at the young children, gauging by their responses whether they were mentally competent. My grandmother claims my mother hardly gave a correct answer but responded quickly enough, terrified. Somehow the episode had a happy ending with a very gracious Consul chatting kindly with them a few moments about the anticipated family reunion in New York.

Boats were not leaving from Germany anymore at that time, and the family took a train to Holland, where they were met by Jewish organizations who also secured hospitality for them in Dutch Jewish homes for the three days in Rotterdam. The Dutch people anticipated that soon they would meet the same fate, and of course it was not far off.

My grandmother and her three children boarded the Dutch vessel "Veendam" for her last pre-war journey across the ocean. The immigrants were housed in tourist and third class accommodations; payment of tickets had been arranged by the family in New York. The four Heimanns were in one cabin. Mother recalls her first taste of grapefruit and graham crackers. Danger lurked; the ocean was mined, and the crossing took two weeks with many stops mid-ocean for safety's sake. The boat took on additional passengers at Southampton, all on their way to "The Land of Unlimited Opportunities"—America. The anticipation of family reunions and the first glimpse of the Statue of Liberty predominated the two weeks, except for sea sickness.

Most passengers were stricken. Grandmother held out, nursing her children and when they were over

**The Heimann house and manufacturing facility was already sold to the city, with the family being permitted use of it until emigration. Therefore, the house itself was not damaged by the Nazi mob. The other Jewish homes were.

*Herbert's son David Albert Heimann, was privileged to read from this sacred Torah scroll on his Bar Mitzvah on September 26, 1981 at Beth El Synagogue, New Rochelle, NY. All of the Heimann grandsons were honored with alyot and assembled on the Bimah.

the worst, it struck her down too. Throughout her sea sickness, Grandmother craved "Rollmops," which is a herring delicacy. Friendships among young people and fellow immigrants developed easily. Mother remembers the singing at night but she went nicely to bed each night with her much younger brother and sister because their fear of the night had not yet left them. They needed her presence for reassurance.

And then came the arrival in Hoboken, New Jersey, after the thrilling sight of the Statue of Liberty! Mother looked for her father and sister on the dock amid the throng of people lined up to welcome loved ones. Luckily, Grandfather was tall enough to be spotted quite easily, because he had waited long, long hours to secure a front row spot. His voice rang loudly, welcoming his family to America.

They were quartered in the homes of relatives. The family was divided until a suitable apartment could be found in the "Fourth Reich", the Washington Heights area of New York City, where the immigrant wave settled and adjusted to American life.

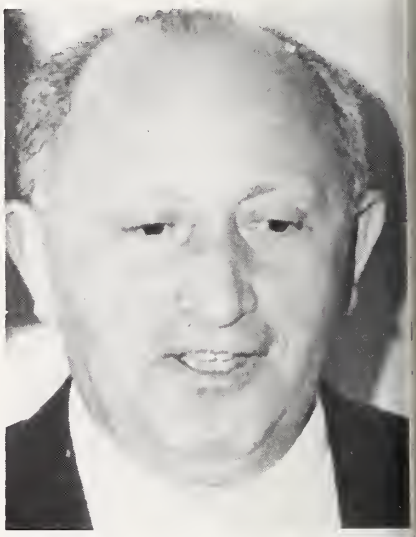
. . . The turbulent childhood years taught my mother the acceptance of inevitability of change and the wisdom contained in the serenity prayer. Mother stayed free of hatred and her love of her family and people in general has always been most important to her. Her strong faith in God's eternal wisdom is her strength.

Speakers for the 1983 YIDDISH INSTITUTE AT WILDACRES are Diane Cypkin and S. L. Shneiderman.

Ms. Cypkin is an actress, singer and lecturer, and Mr. Shneiderman is an author lecturer and war correspondent.



Diane Cypkin



S. L. Shneiderman

The Jewish Museum

Visitors to New York City may enjoy the following exhibitions at the Jewish Museum at 1109 Fifth Avenue.

April 10-May 15, "The Holocaust" a sculpture by George Segal. This exhibit is to open on Yom Hashoa, April 10.

May 24-October 2, "The Immigrant Generations: Jewish Artists in Britain 1900-1945".

May 24-October 1, "A British Portrait: Photographs by Judy Goldhill".

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Doctor of Divinity Degrees we awarded to eleven rabbis who ha served for twenty-five years Founders' Day Exercises Hebrew Union College/Jewi Institute of Religion at t Cincinnati campus on Wednesd March 2. Included were Rabbi Sa J. Rubin of Savannah, Georg Rabbi Max Selinger of Oca Florida, and Rabbi Arnold S. Ta of Greensboro, North Carolina.

Twelve distinguished rabb received Doctor of Divini degrees from Hebrew Unic College/Jewish Institute Religion at Founders D Exercises on March 9 at t college's Brookdale Center in Ne York. Among them are Rab Morris Shapiro of Lynchbur Virginia, and Rabbi Jack Dani Spiro of Richmond, Virginia, who the spiritual leader of Congreg tion Beth Ahabah in Richmond well as director of Judiac Studi at Virginia Commonweal University.

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S. L. Shneiderman—Author, lecturer, war correspondent, writer for the *Forward* newspaper and *Midstream* magazine.

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OPENING SCHEDULE: Thursday, May 19, 1983
2-5 p.m.—Arrival and Check-in
5:45 p.m.—Shavuos Mincha Service (Yizkor will be recited)
6:30 p.m.—Dinner
7:45 p.m.—Maariv Service
8:15 p.m.—Evening Program
Institute will be in session until Sunday, May 22, 11:00 a.m.

FOR FURTHER INFORMATION—Contact Baila Pransky, Coordinator, 704-366-5564 or Bobbie Pollard, Reservations and Transportation, 704-366-7846

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Mail checks and reservations to: Charlotte Yiddish Institute—Jewish Community Center
Box #220118
Charlotte, NC 28222

Kibbitzing: Community News

BIOGRAPHICAL SKETCH OF REV. MAX GOLDMAN, New Bern, NC

by Beatrice Goldman Fisher

(Note: The dates mentioned in this sketch cannot be authenticated since, unfortunately, few family records still exist. Many of the records, such as marriage certificates, citizenship papers, etc. were, I believe, destroyed in the Great Baltimore Fire of 1904.)

Max Goldman was born in a Polish shtetl near the city of Cracow in the year 1873. His father, a tailor, came to the United States with Max's mother, two sisters, two brothers and the grandfather in the late nineteenth century. They settled in Baltimore, Maryland.

Max was left behind to study at the **Yeshiva**. When he completed his studies, he came to the United States, circa 1897, at the age of 24. He was hired as Rabbi for a congregation in Petersburg, Virginia and he and his new wife moved to that city where they lived for four or five years. Two of their daughters were born there. Their third child, Isadore, was born in Baltimore.

They then moved to New Bern, North Carolina about 1903 where Max became Rabbi at the Temple Chester B'nai Sholem. His first wife became very ill and died during this period and Rev. Goldman married Rebecca Beijeoggeo around 1904. There were four children born of this Union in New Bern. Only two of the children, after reaching maturity, remained in North Carolina.

Isadore became a prominent merchant in Burlington and Raymond took over the scrap business in New Bern.

As the Jewish Community in New Bern became smaller, its members decided in the early 1920's that they no longer needed a full-time rabbi, so the Rev. Goldman started the Max Goldman Scrap Business, which is now being operated by Lisson, Raymond, and his grandson, Dale Goldman.

In 1943, finding that he was unable to meet the demands of running a business with the lack of available help, due to World War II, Rev. Goldman sold his business and moved to Baltimore. He spent his retirement years doing what he most enjoyed—attending services at the Chizuk Amuno Synagogue, reading and studying with the other Talmudic scholars.

He died February 5, 1955, after a short illness. Mrs. Goldman died June, 1961.

The Goldmans surviving children are: Raymond Goldman of New Bern, N.C., Harry Goldman of Gary, Indiana, Beatrice Goldman Fisher of Kalamazoo, Michigan, and Julia Goldman Lapin of Baltimore, Maryland. The Goldmans' deceased children are: Isadore Goldman, Ida Goldman Munaker, and Rae Goldman Baum.

TEMPLE ISRAEL, CHARLOTTE, NC

ADULT EDUCATION

Sunday, April 24 at 8:00 p.m. Two Movies: THIS IS SHOLOM ALEICHEM. This short film, about 50 minutes, is a funny affectionate homage to the most famous Yiddish satirical humorist of our time. Jack Gilford stars.

and RENDEZVOUS WITH FREEDOM. This film runs about 56 minutes, tracing the development of American Jewry. Filmed in Holland, Germany, and the U.S., it begins with the Spanish Inquisition, the flight to Holland, thence to the New World. It shows how Jews contributed to major American historical events.

Sunday, May 22 at 8:00 p.m. Dr. Harry Chernotsky will speak n "Israel and the Arab World."

Sunday, June 19 at 8:00 p.m. B BYE, BRAVERMAN A come satire film, depicting a day in e lives of some pathetically abs Jewish intellectuals. George gal's performance as Braverma closest friend is exceptio Others in the cast are Phyllis N man, Alan King, Godfrey Ca bridge, and Jessica Walters.

On Saturday evening, March the weekend honoring Car Frank Birnbaum on his tenth ar versary as Cantor of Temple Isr culminated in a banquet with tertainment and dancing. At se ices on Friday evening, gu speaker was Franklin D. Kreutz Regional President of the Sou east Region, United Synagog The Oneg Shabbat was hosted the Couples Club and You Couples Club. Saturday morn services were enhanced by gu speaker Henry Sender, Natio Vice President of United Sy gogue. Kiddush afterward v hosted by Sisterhood and Me Club. The special weekend p tribute to Cantor Birnbaum gratitude for his service to Tem Israel's members in times of hap ness and grief, in preparation Bar and Bat Mitzvahs, and for musical contribution to religi services.

Rabbi Jerome Epstein, Direc of Regional Activities of Uni Synagogue, spoke at the Me Club meeting on Sunday morni March 6. His topic was "The Ch lenge of the 80's: The Conser tive Movement Response."

Couples Club held "The An versary Dance" on Sunday, Ma 26, at the Jewish Community C ter. There was dancing to the Je Goodman Trio, entertainment the Fred Astaire Dancers, an late evening buffet.

All newcomers to Temple Israel were honored on the weekend of March 18-19. Ed Bograd was Chairman.

The Pressman Community Seder was held on Tuesday, March 29, in the I. D. Blumenthal Hall.

Sisterhood's Bondarama winners for February were Lorri Wojnowich, Maymie Schaffer, Wilma Asrael, and Debbie Hirsch.

24th Annual Conference of Southern Branch of Women's League for Conservative Judaism To Be Held

The 24th annual Conference of the Southern Branch of Women's League for Conservative Judaism will be held in Pensacola, Florida, April 24-26, 1983. The Hostess Sisterhood is B'nai Israel. Mrs. Marvin Fish is Conference Chairman.

The Conference theme is "Get Wisdom, Gain Understanding."

Claire (Mrs. Irving) Rogoff, of Wantagh, New York, will be the Consultant Speaker. Mrs. Rogoff is a past president of the South Shore Long Island Branch of Women's League and is presently National Chairman of Nominations, as well as serving as a member of the National Executive Committee. Mrs. Rogoff has served in numerous other capacities for Women's League, is an Accredited Discussion Leader, and National Consultant to Branch Conferences.

Rabbi Arnold Goodman, President of the Rabbinnical Assembly and Rabbi of Ahavath Achim congregation, Atlanta, Ga., and Mr. Harold Wishna, Director Southeast Region, United Synagogue, will participate in special programs at the Conference which marks Women's League's 65th birthday.

Mrs. Harriet Schaffer, Memphis, TN, is president of the Southern Branch, which consists of Sisterhoods from Louisiana, Florida, Alabama, Georgia, South Carolina, North Carolina, and Tennessee.



Rhonda Lerner

Mr. and Mrs. Max Lerner of Taylorsville, N.C. joyfully announce the engagement of their daughter, Rhonda Lee to Dr. Michael Henry Kogut.

The wedding will take place at Congregation Emanuel, Statesville, on Saturday, May 28th.

Miss Lerner attended Taylorsville Public Schools and obtained her B.S. in Health Education at the University of North Carolina at Greensboro. She obtained her Masters of Science at The Pennsylvania State University in Health Education and is presently Instructor of Health Education at UNC-G.

Dr. Kogut is a son of Mr. and Mrs. Edward S. Kogut of Buffalo, N.Y. He received his B.A. in Biology at State University College at Buffalo; his M.S. in Veterinary Science at The Pennsylvania State University and has now received his Ph.D. in Poultry Science with concentration in Parasitology at the University of Georgia, Athens, Ga.



Benjamin David Sutker

MOREHEAD SCHOLAR AWARD

Benjamin (Benjy) David Sutker, son of Stephen and Judith Sutker has been awarded the John Motley Morehead Scholarship and will enter the University of North Carolina at Chapel Hill this fall. Benjy plans to pursue a medical career. He ranks fourth in a class of 103 at Charlotte Country Day School. He is president of the Student Council, a member of the National Honor Society, the Latin Club and the Research Team. He has been active in the B'Nai B'rith Youth Organization and in 1981 was secretary of the organization's N. C. Council. He has run track and played varsity football for three years, and has served as manager for the varsity baseball team. Among his other interests are cooking, playing chess, tennis, collecting bottles, swimming and jogging. Benjy is the grandson of Minnie and Nathan Sutker.

Young, pretty, single female foreigner visits America often is interested in meeting gentlemen age 30–45. Respond including telephone number, address and photograph to P. O. Box 45177, Tel Aviv 61451, Israel.

A SURPRISE IN GASTONIA

On Saturday afternoon, January 15, Sydelle R. Gerber walked into her home. Usually a very quiet and peaceful place on Saturdays, this time, no sooner was she in the house when shouts of "Happy Anniversary" greeted her.

Unbeknown to her, her husband, Rabbi Israel J. Gerber, planned a surprise Fortieth Anniversary Party for her. Guests included members of their Gastonia congregation and friends from Charlotte, Salisbury, Matthews, Hickory and Statesville.

Flustered by the surprise, which truly was a surprise, Syd was speechless as smiling faces and a beaming husband looked at her. Her husband, the Rabbi, did the same thing for her five years earlier at a gala affair at the Sheraton Hotel in Charlotte. Since their anniversary was on January 9, and they already had their anniversary dinner with friends, Syd was unsuspecting that anything else would be planned.

The women who attended were especially appreciative of what the Rabbi had done, repeating over and over, "We hope the Rabbi has shown our husbands what they can do."

We wish Rabbi and Syd Gerber many more years of marital bliss in health.

Rabbi Moch as Guest Lecturer in Banner Elk

Rabbi Stephen F. Moch appeared as a guest lecturer at Lees-McRae College, Banner Elk, NC, on March 21, 1983.

Rabbi Moch is the spiritual leader of Congregation Emanuel, Winston-Salem, NC. He holds a degree in religion from George Washington University and was ordained in 1978 at Hebrew Union College-Jewish Institute of Religion in Cincinnati.

The rabbi lectures on college campuses under the auspices of the Jewish Chautauqua Society, the educational project of the National Federation of Temple Brotherhoods. The Society dedicated to the improvement interfaith relations and accor plishes this, in part, through t endowment of courses ar lectures on Judaica in universiti throughout the United States a Canada.

CHARLESTON, SC

Charleston now has the Soutl first black Jewish police chi Reuben Morris Greenberg trac his roots back to a Russian Je ish great-grandfather who imr grated to Texas and took a bla wife. Greenberg's tough law a order stance has won him respe from the community. The loc KKK, however, is not impresse It has circulated flyers calling h a "nigger Jew." Greenberg philosophical about the attac "These people were opposed me before I was born," he sai

GO TO ISRAEL

With Israel J. Gerber, Rabbi of Temple Emanuel, Gastonia. He has arranged an 11 day trip to Israel, which price-wise, is an outstanding value. Rabbi Gerber invites the readers of the American Jewish Times Outlook to join his group. It leaves on Thursday, June 30, and returns on Sunday, July 10. It covers the week of July 4 when many businesses are closed.

The trip includes air fare (NY-Tel Aviv-NY), deluxe hotels, daily Israeli breakfasts, 2 Shabbat dinners, sightseeing throughout the country, transfers, porterage, etc. During this period, the World Union for Progressive Judaism will be meeting in Jerusalem. Extensions are available.

For all this, and despite the fact that this is high season, the cost of the total package is only $1,590.00 per person, double occupancy. Reserve your space now by completing the form below, and send it with a $100.00 deposit to Rabbi Israel J. Gerber, 2025 Donegal Court, Gastonia, N.C. 28052. The Rabbi should be contacted for further information. His telephone number is (704) 861-1776.

This schedule and price supersedes what appeared in last month's Times Outlook.

Please enroll me in the group leaving for Israel on June 30, 1983, and returning on July 10. Enclosed is my deposit of $100.00 per person, a total of _____

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____

HOLOCAUST MEMORIAL

Rabbi Arnold S. Task of Temple Emanuel in Greensboro, North Carolina, reported as follows to the meeting of the Greater Carolina Association of Rabbis in Chapel Hill on February 16: Governor Jim Hunt has endorsed the plans of the Committee for the Holocaust Memorial to be held in Raleigh on April 10. Governor Hunt said he feels that best of the planning is to make information on Naźi Germany available to students. He offered to work in the effort to get the materials to the teachers and to urge the matter be given appropriate time and attention.

Chairman of the State Council on the Holocaust is Dr. Elmo Scoggins. Rabbi Arnold Task is a member of the Committee, and he urged all the Rabbis in North Carolina to request that their congregants submit to him any memorabilia they may have of the Holocaust for use in an Exhibition.

TENTATIVE PLAN FOR HOLOCAUST OBSERVANCE

Raleigh, April 10, 1983

1. Opening Comments: Dr. Elmo Scoggin, Chairman, North Carolina Council on the Holocaust
2. Hymn: "O, God, Our Help in Ages Past"
3. Invocation: Rabbi Arnold S. Task, Temple Emanuel, Greensboro
4. Film: "The Ambulance"
5. Governor's Proclamation
6. Comments by Liberator: Brig. Gen. Francis J. Roberts
7. Responsive Reading
8. Memorial Prayer: Rev. John Lewis, Pastor, First Baptist Church, Raleigh
9. Kaddish: Rabbi Abraham Schoen, Temple Beth Meyer, Raleigh
10. El Mole Rahamim chanted by Barry Silverstein of Raleigh
11. Kindling the Memorial Candles
12. Silent Meditation, two minute period of silence

Exit

A Memorial Prayer

Exalted, compassionate God, grant perfect peace in your sheltering presence, among the holy and the pure, to souls of our brethren, men, women and children of the House of Israel who were slaughtered and burned. May their memory endure, inspiring truth and loyalty in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.



Rabbi Arnold S. Task

RABBI TO LECTURE AT ELON COLLEGE

Rabbi Arnold S. Task will speak on "The Middle East: Problems and Prospects," when he visits Elon College, Elon, NC, on March 10, 1983 at 9:30 AM.

Rabbi Task is the spiritual leader of Temple Emanu-El, Greensboro, NC. He is a graduate of the University of Chicago and was ordained at Hebrew Union College-Jewish Institute of Religion in Cincinnati, receiving a Master of Hebrew Letters degree.

A concerned civic and religious leader, Rabbi Task has served on the Board of Directors of the General Greene Council of the Boy Scouts of America, as a Board Member of the Drug Action Council and as president of both the Mid-Atlantic Region of the Central Conference of American Rabbis and Family Services.

In recognition of a career devoted to the service of others, Rabbi Task was the recipient of the Distinguished Merit Citation by the National Conference of Christians and Jews and the Distinguished Service Award from the Hampton Roads Jaycees.

Rabbi Task holds the Jewish Chautauqua Society Resident Lectureship at Greensboro College. He also appears on college campuses under the auspices of JCS, the educational arm of the National Federation of Temple Brotherhoods. The Society is dedicated to the improvement of interfaith relations and accomplishes this, in part, through the endownment of courses and lectures on Judaica in universities throughout the United States and Canada.

DR. ARNOLD SHANKMAN DIES

Dr. Arnold Michael Shankman of Rock Hill, South Carolina, died March 1st at the age of 37. He was a friend of the American Jewish Times Outlook, offering suggestions and contributions of his writing to us from time to time.

Arnold was a native of Cleveland, Ohio, and served on the faculty of Winthrop College as professor of history since 1975. He received his BA degree from Knox College in Galesberg, Ill., his master's degree and doctorate from Emory University in Atlanta, where he was also visiting assistant professor of history. He specialized in Afro-American and Southern Jewish history, as well as Civil War history. His books include "Human Rights Odyssey," "The Pennsylvania Antiwar Movement," "Ambivalent Friends," and "American Indian Archival Material," the last compiled with Ronald Chepeseiuk. He won the Lillian Smith Prize of the Southern Regional Council for best nonfiction book on the South in 1979 for "Human Rights Odyssey." He also wrote numerous scholarly papers and articles. Last year, he was awarded the Winthrop College Presidential Citation for Library Service.

The loss of Arnold Shankman is sorrowful to the entire southern community.

NORFOLK, VA.

Men's Club of Ohef Sholom heard Robert Mathews, Director of Norfolk Botanical Gardens at its Sunday, March 6th meeting. On March 13 Dr. Joel S. Levine, Se ior Research Scientist of NAS spoke on "Cosmic Roots". Tl March 20th meeting feature Mary K. Bogot, National Outrea Consultant, who spoke and co ducted a panel discussion "Personal Glimpses into Judais by Choice." A Model Seder w held by the Religious School Sunday, March 27.

On Monday, March 14, Howa Bender, Cantor and operatic tenc performed at Temple Israel in No folk. Cantor Bender participated the Cogregational Seder held Ohef Sholom Temple on March 2 in Kaufman Hall.

The weekend of March 18-20 Ohef Sholom Temple was an e tended program, "A Weekend Outreach." Mark K. Bogot, a we known facilitator of Outreach Pr gramming, conducted the prese tation on various aspects of Juda ism by Choice. On Friday evenin she addressed the Congregatio about her choice of Judaism, an an Oneg Shabbat followed wit exchange of views. On Saturda morning Mrs. Bogot spoke with th Pre-Confirmation and Confirma tion classes. Subjects of discus sion were Judaism in the Secula World, Exchange of Religious In formation in Every-Day Life, Impl cations of Intermarriage, and Parent's View of These Subject Mrs. Bogot has worked extensive ly in the Union of American He brew Congregations Youth Move ment. She became involved in th late 1970s with the Reform Move ment's Outreach Program. Cu rently she is editor of *Reachin Out,* nationally distributed News letter. She is the wife of Rabb Howard J. Bogot, Director of th UAHC Curriculum Project.

Recent marriages were: Mar Lehrner Grossman of Atlanta daughter of Mr. and Mrs. Irvi Lehrner of Cincinnati, to Donal Charles Beskin of Atlanta, son c Mr. Bernard Beskin and the lat Mrs. Beskin; Jan Chovits, daughte of Mr. and Mrs. Eli Chovitz, t Sidney A. Snyder, son of Mr. an Mrs. Sidney Snyder.

EX AMBASSADOR IS BOND DRIVE SPEAKER

by Nathan Wegodsky

Former Ambassador Benjamin Varon, who helped to cement strong ties of friendship between Israel and Latin American countries, will speak at the Marriott Hotel in Raleigh on Sunday evening, April 17, in behalf of the State of Israel Bond drive.

Three months before he could get his medical degree, his native Austria was annexed by Hitler. He says he lost everything but his accent. He managed to reach Ecuador as a refugee. And by June of 1940 he was, according to the New York Times, "one of Latin America's most widely read columnists."

In 1946 he was invited to join the political effort of the Jewish Agency in favor of a Jewish state. The Encyclopedia Judaica credits him and a colleague with swinging the decisive Latin American vote towards the Palestine Partition Resolution of the UN, which led to the establishment of Israel.

From New York, and later from Jerusalem, he directed Israel's information services and cultural relations with Latin America, Spain and Portugal.

In 1964, he was appointed the first Israeli ambassador to the Dominican Republic. In 1966 he became ambassador to Jamaica. As Paraguay joined the Security Council of the UN, Ambassador Varon established an Israeli Embassy in Asuncion. He escaped the bullets of assassins in Paraguay in 1970.

While studying medicine in Vienna, he supported himself as an entertainer. A poet writing in German, he published his first novel in Spanish, three years after his arrival in Quito. In 1970 he had a best-seller in Spanish. He has since contributed to many journals, including Commentary, Midstream and general and Jewish periodicals, as well as such newspapers as the New York Times, The Christian Science Monitor and the Boston Globe.

The Israel Bond Organization is the major source of development capital for Israel. It has provided nearly $6 billion since its inception to help build the nation. As a result of the peace treaty with Egypt, thousands of military and civilian personnel are to be redeployed from the Sinai and the Negev. Industries, jobs, communications, transportation and energy, along with the necessities of everyday life, must be provided within a short time. Israel looks to Israel Bonds to help provide solid economic foundations both for the development of the Negev and for the building of a peace economy.

TEMPLE BETH EL, CHARLOTTE, NC

Passover Seder was held at Temple Beth El on March 28.

"Middle of the Night," a play in three acts by Paddy Chayefsky, was presented at Temple Beth El on Saturday and Sunday nights, March 5 and 6. Director was Temple Beth El member Della Freedman, who has an acting company, Player's Studio. She conducts an acting class for students of the Religious School and works with the Confirmation Class. Della studied in New York. Producer was Hy Spectorman. The cast included Bill Pearce, Leona Gerber, Victoria Neal, Susan Cernyak Spatz, Loni Elam, Harry Adelman, Doris Edelstein, Fran Meacham, Elise Guller, Kasey Klug, and Steve Grimsley.

Temple Beth El's Library is being developed to improve its service to the Congregation. Susan Albert will be part-time professional librarian. The Board's Library Committee Chairman is Phil Guller.

Sisterhood held a dinner meeting Wednesday, March 9. Speaker was Diggie Pesakoff who gave advice on "Coordinating Your Wardrobe."

CHARLOTTE, NC PROJECT UPDATE

The architectural firm of Dellinger & Lee is moving rapidly on the project. For groups of representatives from the constituent institutions, the architects last week laid out diagrams of the amount of proposed space, confirming that all existing programs could be carried out in the planned space, with room to grow.

To do this, they took all the existing programs of all the constituent institutions and overlaid them on charts that showed each planned space. They presented these charts for each day of the week, covering from early morning to late evening and showing which programs could go where. It showed that all programs could be done easily in the planned amount of space.

Now the architects are starting to think about the design of the building—how to put the planned space together—and will be calling on several individuals from participating institutions shortly.

BETH ISRAEL CONGREGATION, FAYETTEVILLE, NC

Our Beth Israel Sisterhood organized a synagogue dinner of cheese lasagna, salad, and homemade desserts on March 10. Attendance was outstanding, and it was resolved that a dinner be held every month. What better way to encourage community feeling? Thanks to Kaye Green and Suzanne Dattlebaum for chairing the dinner committee.

A busload of 39 Sunday School children and parents travelled to Charlotte on Sunday, March 20, for a Jewish Chasidic concert by "Uncle Moishy and the Mitzvah Men." Groups attended from all over the state, as well as from South Carolina. After some great music, our happy travelers made short work of several cheese piz-

zas at La Strada Restaurant. The consensus was, "We must take these trips more often!"

Our Sedar Committee is planning our biggest-yet Communal Seder for the second night of Passover. Almost 100 people will attend this joyous celebration, featuring kosher-for-Pesach chicken, tsimmes, and potato kugel flown in from a New York City caterer. Rabbi David Mark will conduct the seder.

Our congregation is really growing—welcome to our new members. Our Sunday School now has almost fifty children. So may they increase!

B'NAI B'RITH WOMEN

by Estelle Goozner

On Wednesday Feb. 16th B'nai B'rith Women held their Human Relations Award luncheon at the Sharonview Country Club. This year's award was given to Marilyn Maxson.

Our special guests for the day were Ina Bark from Mid-Atlantic region, who flew in from Washington, D.C., Jeanne Bohn from WSOC TV, Kays Gary and Joel F. Blackwell from the Charlotte Observer and Pamella Patterson, from City Council District I.

Our President Linda Binnick gave her opening address bringing out a point that "the greatest thing one can give to society is giving of oneself."

For a ceremony, our seven branch Menorah was lit, represented by some past recipients of the Human Relations Award. Year 1964 candidate—Kays Gary—lit a candle to depict Justice. Year 1974 candidate—Kathleen Crosby—lit a candle to depict Service. Year 1976 candidate—Helen Fligel—lit a candle to depict Peace. Year 1977 candidate—Sister Mary T. Burke—lit a candle to depict Truth. Year 1978 candidate—Dr. Jonnie McLeod—lit a candle to depict Brilliance. Year 1979 candidate—Gilbert Brauch—lit a candle to depict Benevolence. Year 1980 candidate—Sol Jaffa—lit a candle for Brotherly Love.

All these fine characteristics are what BBW stands for.

Arlene Shapiro, Pres. of Avodah Council gave the invocation and recited the Motsey prayer; then we all partook in a gourment chicken luncheon.

Our chairperson for the day was Beverley Greenwald, who introduced our keynote speaker Jeanne Bohn of WSOC TV, who is famous for Square I and University Forum. She pointed out that BBW is interested in the city of Charlotte and do have quality service coming from the Jewish people. America depends on volunteers; the gift of self is a special form of humility and through it you can radiate a glow of happiness. She touched on most of our services to the community, Dolls for Democracy, Sick Loan Chest, Hemoccult II Testing, Senior Women, and the up-coming project the, Arosa House, for battered children and women.

She then spoke of Marilyn Maxson and of her strength of unselfish giving, a leader of girl scouts in 8 counties with 9,000 girls in 21 troops. Her growth and outreach as Pres. of YWCA realized Freedom Forest, receiving a tree from every state and having it planted in Freedon Park. She has aided the Salvation Army, collecting 16 tons of clothing for the needy, also 2,000 flags in Charlotte classrooms, then a women's campaign for patriotism.

Due to severe diabetes she has been blind for several years. That has not fazed Marilyn Maxson, she wrote a book in Braille meant to help others like herself titled, "**Homemaking for the Blind**," also "**Needlecraft for the Blind**."

We all gave Marilyn a standing ovation.

Pamella G. Patterson, City Council District I, represented Mayor Eddie Knox in declaring a Proclamation Feb. 16, 1983 will b Marilyn Maxson Day for th concerned and involved individua she is.

Linda Binnick, BBW presiden presented a placque to Marily Maxson as the 1982 recipient of th Human Relations Award for he contributions to the betterment o humanity above and beyond he paid profession.

Marilyn received anothe standing ovation. She thanke BBW for this beautiful honor an was pleased to have he granddaughter present to see a this happen to her grandmother.

Susan Bruck also announce that Marilyn will receive scrapbook of the many letters o good wishes from her friends. Als another scrapbook made up i Braille to enable her own reading

Terri Cathcart, our pas president, gave the Benedictio and we all went home feelin elated to have had a wonderfu humanitarian in our midst.

BBW had their annual social t meet new members on Sat. Feb. 12 1983 at 8:30 p.m. at the Meadow Club House on Simsbury Drive.

The "Alive" class is still very much Alive from Feb. 2nd. til March 23rd. "Affirmations," Four Writers in Search of Meaning, Victo Frankl, Albert Schweitzer, Wilfre Owen, Sylvia Plath. The coordinators are Dr. Mary Thomas Burke, Prof. UNCC, College o Human Development an Learning, Ms. Betty Jaffe, Ms Susan Appelbaum, and Ms. Anne Mann of the Charlotte Chapte BBW.

Viktor Frank's "Mans Search fo Meaning (the enlarged version o "From Death Camp to Existentialism") selections from the personal commentaries of Albert Schweitzer, selections from the poetry and letters of Wilfred Owen. and Sylvia Plath's, "The Bell Jar."

BBW wants to wish everyone in the Jewish community a healthy and happy Passover season.

B'nai B'rith Women met March 2nd at 11 a.m. at the Covenent

sbyterian Church on Dilworth ad for luncheon and a program nusual interest. The title of the gram was "A Future and a pe."

Speakers were Tom Ray who oke on child abuse. (Tom Ray is Mecklenburg County Commis-ner and a court appointed ardian AD-Litem for several ldren) and Judi Strause, who o spoke about child abuse. She s a coordinator of the Guardian -Litem Program in Juvenile urt and trains lay people to act Guardian Ad-Litem. The ardian Ad-Litem Program is an vocacy program for abused and glected children.

Another speaker was Mike rey—Director of the Family pport Center, which is ponsible for the Arosa House.

We have to date 107 paid-up mbers.

Toby Silber introduced our new mbers in attendance; Ruth enberg, Linda Goldberg, rbara Posner, Lenore Green-ld, Jane MacEntee, Beth derman, Meryle Elko, and Ann rnhauser.

Terri Cathcart introduced a new te of officers for the year 1983-and it was unanimously cepted.

Pres.-Linda Binnick.
V.P. Program-Barbara Posner
V.P. Community Volunteer vice-Beth Linderman
V.P. Mem.-Linda Goldberg
V.P. Comm.-Meryle Elko
V.P. Admin-Shirley Lane
V.P. Fund Raising-Toby Silber
Treas. Reggie Whittlin
Rec. Sec. Nancy Kornhauser
Corres. Sec. Carol Waldman
Fin. Sec. Donna Apple
Counselor-Vicki Hopkins

We are collecting used eye sses for project "Eyes for the edy". Please call a BBW.

Rosaline Mann has seen to it that the children in the Alexander ildren's Home had a birthday ke this year. Thanks to those ies who contributed to this aring, caring event.

STATESVILLE, N.C.

by Hanna Adler

CORRECTION: CONGREGATION EMANUEL CENTENNIAL WEEKEND IS . . . AUGUST 19, 20, 21, not earlier as indicated in last article. Make plans to join us. Mark your calendars now. It'll be a historic event for our area.

PURIM was a most delightful occasion and the old synagogue reverberated with the noise of our enthusiastic religious school children. Rabbi and Mrs. Robert Seigel were in Statesville. The megillah was read and the Rabbi was easily convinced that our youngsters understood the significance of drowning out Haman's name.

Hamantaschen were "imported" and much appreciated. Jane Simon, who celebrated her birthday, got a hamantash with a candle and a communal Happy Birthday serenade.

The children presented an original Purimspiel, surely one of the most sucessful and hilarious productions we've had over the years. Our own Judy Ram deserves much of the credit.

The evening concluded with Rabbi Seigel's adult education program on Jewish Music. The Rabbi, by means of a tape, reviewed Jewish music going back to the shofar and the simple instruments and led up to modern Israeli music, much of which became popular during the wars. Included also were songs which are popular at American Jewish Summer Camps, prayers set to modern music, as well as beautiful selections from Debbie Friedman's compositions. We closed with the Hatikvah.

CENTENNIAL is "it" this year-but our auxiliary is also busily arranging for our annual businessmen's luncheon, which is always served the Wednesday before Mother's Day. Some of the popular stuffed cabbages are already in our Temple freezer! Realizing that life is full of unavoidable stress, we enjoyed a presentation by Dr. Viola Ebert on Stress Management and Relaxation Techniques at our February monthly meeting. This year also will find 3 of our congregational youngsters being Bar/Bas Mitzvah candidates . . . and many of us are involved in these preparations.

We want to commend our co-president and religious school principal Joanne Rosenfeld on achieving another milestone: She passed her CPA exam on first try after going to classes at night, assisting her husband in his business during the day, doing a marvelous job with her 2 daughters—and being so active in our congregational life. We are proud of her and so are her parents, Ed and Ruth Goldstein, who honored Joanne at a recent Oneg Shabat. Her husband Larry Rosenfeld is equally pleased.

We've had our share of illness/operations in our midst and extend best wishes for a complete recovery to good friends and congregants:

Mr. Sam Cohen of the Blumenthal Jewish Home, who has been a dear friend to so many of us during the years he has been at the Home . . . Get well quickly.

Dan Rodberg, Selma Sussman and Milton Steinberger have all returned from the hospital after various surgical procedures—all doing well. Keep it up.

Sadie Starr, mother of Toby Gordon, is under good care in Charlotte and we hope that by the time the article appears, she may be home again, enjoying Passover.

Barbara Gordon has been at DUKE but will be home soon . . . and is going to be a grandmother any day . . . a good reason to get well quickly.

There's been a lot of traveling going on to:

The Schneiders to Austria for skiing and business in Italy. Dr. and Mrs. Jeff Katz of Greensboro—off skiing and giving grandparents Bea and Ben Katz a chance to have grandson Brian all for themselves.

Lauren Adler—also off to Denver for a skiing weekend and loving it. Florence and Rhonda Lerner off to Buffalo, NY for an engagement party.

We'll fill you in on wedding plans soon. Mazel Tov, Rhonda.

When we kibbitz again, we hope to wish bon voyage to Manfred and Libbie Katz who will be leaving for Israel . . . so will our young couple Dr. and Mrs. Stuart Adler, prior to a trip to Europe and onward into internship "somewhere", still to be determined.

DON'T FORGET OUR CENTENNIAL.

PLEASE SHARE OLD PHOTOGRAPHS AND WHATEVER YOU MAY HAVE ACCUMULATED FROM YEARS GONE BY . . . WE'D LOVE TO HEAR FROM YOU.

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Marion, S. C.
Loris, S. C.
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JEWISH NATIONAL FUND

In these times when Israel's plight is so much on our minds, it is essential that we are united in our commitment to build for peace. We must as one people fulfill our vision of a safe and flourishing Israel.

Even before the rebirth of Israel in our time, the Jewish National Fund was devoted to uniting the Jews and their land. Today, 80 years later, the Jewish National Fund is still working vigorously to give new life to an ancient land.

This year and next, the Jewish National Fund has committed large sums of money to development, land reclamation, and massive tree-planting programs that are essential to Israel's growth and security.

Our work has continued throughout wars and upheavals and political uncertainty. We have turned sand into land, deserts into gardens, dotted Israel with a signature of green and created an agriculture that is the wonder and envy of the world.

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We are showing a hungry w how revolutionary irrigation growing techniques can sterile, arid land into the w vegetable basket of Europe make Israel self-sufficient in JNF-backed scientists use sp age technology to grow wo crops and hitherto usable water in areas once c uninhabitable. Their succes shared with needy, develo nations. Your money support marvelous contribution to w peace and prosperity.

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Isaiah 65:22



Growing, blossoming . . . beautifying the land while conserving the soil . . . providing employment while moderating the climate . . . trees are of major importance to land reclamation in Israel

Plant trees in Israel for all occasions.

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JEWISH NATIONAL FUND

THE N.C. ASSOCIATION OF JEWISH MEN
and
THE N.C. ASSOCIATION OF JEWISH WOMEN

cordially invite you to attend their

Annual Meeting and Luncheon

Sunday, April 24, 1983

Raleigh/Marriott Hotel

(Hwy. 70—across from Crabtree Valley Mall)

Agenda for the Day

) A.M.—Meet your friends (coffee and cake)

)0 A.M.—(Promptly) NCAJW and NCAJM business meetings

)0 Noon—Rest and relaxation until lunch time

30 P.M. JOINT LUNCHEON, ENTERTAINMENT AND SPEAKER

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reservations _____ Check here if parve luncheon desired ☐

N. C. Association of Jewish Wome

Greensboro Convention 1922

2nd in a series—"**History of N.C. Association of Jewish Women**"

by Emma R. Edwards

Just twelve months from the date of organization, the first annual conference was held in Greensboro Sun., Mon., and Tues., Jan. 22-24, 1922. Acquiring 450 paid-up members for a year-old organization was the outstanding report of the conference, which was held in the Guilford County Court House and the Imperial Theatre, there being no Temple yet built in Greensboro, and the attendance was 79 delegates. As with all new organizations, there was an excess of system, one delegate being allowed for each ten Assn. members. Credentials of delegates were examined by a special committee and a roll call was made. All of this has been completely discarded; a more informal and elastic organization could not be found anywhere today.

At Greensboro as well as the two succeeding conferences in Wilmington and Raleigh, proceedings were taken down verbatim by a court stenographer at forty dollars per conference; efficient recording secretaries who have handled this same task ably and without expense and have left behind very superior typewritten records and minute books have been Mrs. J. W. Cone, Greensboro; Mrs. A. Oettinger, Goldsboro; Miss Amy Emanuel, Asheville; Mrs. Clara Cheek, Greensboro; and Mrs. N. A. Edwards, Goldsboro. Various other members have substituted when secretaries could not be present.

Corresponding secretaries, who have usually lived in the same towns with the various presidents in order to facilitate handling of mail, have been Mrs. M. Rosenthal, Raleigh; Miss Ruth Roth, Henderson; Mrs. Julius Cohen, Goldsboro; Mrs. A. B. Sternberger, Wilmington; Mrs. A. Oettinger, Goldsboro; and Mrs. J. L. Emanuel, Raleigh; Mrs. J. P. Shrago, Goldsboro; and Mrs. Nathan Sutker, Charlotte. When Mrs. M. Rosenthal found it necessary to resign her position as first corresponding secretary, she wrote with prophetic hope: "As I look down the vista of years, I see your problems solved and your undertakings blossoming."

Headliners at the Greensboro conference were Mrs. Felix Levy of Chicago, and Miss Elsa Wiehl of New York who spoke on "Influences Affecting Development of Children in Religious Schools." Another speaker was Mr. Sidney Kusworm of Dayton who talked on B'nai B'rith; Drs. George Solomon of Savannah and Edw. M. Calisch of Richmond were present and participated in the discussions. Rabbi A. B. Rhine of Hot Springs, Ark., made a plea for the Leo N. Levi Memorial Hospital Fund; after careful consideration, the cause was endorsed, but to the local committees was left the privilege of contributing. This established a precedent which was in evidence at the next conference in Wilmington when aid was sought by the Florence Crittenden Home of Charlotte.

"No Entangling Alliances"

Another decision with a far-reaching effect was in declining to send an official delegate to a regional Sisterhood convention. On several occasions national organizations, less broad in scope, have sought to adopt the Assn., seeking affiliation, but the members and officers have repeatedly decreed that there should be "no entangling alliances."

Eighteen local reports were heard. Committees were few but active: Program, Religi Instruction, Finance, and Audi Except during the time she president, Miss Gertrude We Goldsboro has been Prog chairman; she has correspor with almost everyone of Jewish consequence in the Ur States in regard to speech-mak methods of pedagogy, or c vital matters. Her corresponde files hold a rich collectio autographs, and the speakers has secured have always b inspiring. Realizing the importa of bringing spiritual leaders t membership, the Assn. has alw allowed an ample sum for this i Rabbi Stephen S. Wise of the Synagogue, New York, in decli an invitation to address Wilmington conference in because of a conflict, wrote Weil, "It seems to me that N. C. finely loyal from the Jewish p of view that it is much less in r of help and stimulus from witl than other States.

The Finance Committee's v was in raising money for a $2 $3000 annual budget. At e annual conference pledges v asked from communities individuals. Goldsboro always the state, but its $400 pledge largely the gift of Mrs. Sol Weil founder. Other pledges ran from $5-$100. There were sev masculine patrons listed; ano metropolitan idea classed t paying more than one-d memberships as associ members. Mrs. G. Dannenbau Wilmington was active head of committee when the obligatio the Assn. were heaviest. money-handling passed into hands of the Treasurer after services of the Field Secre were discontinued.

North Carolina's Newest and Only Mohel



ichael Andron officiating at a it Milah.

Estelle Hoffman

There is a new mohel in North arolina who is willing to travel to e states to do one of the Torah's eatest mitzvot, Brit Milah.

On a bleak February day, rainy nd gray, Michael Andron heerfully gets out of his car, arrying a black leather bag, oking like a country doctor on a ouse call. He enters a house, troduces himself to the nervous arents, and draws them aside for assurance. He explains that the tual he is about to perform will ause their baby no more than omentary discomfort, the result f being held down and sprayed ith an icy anaesthetic.

Michael tells friends and elatives who gather around them r the bris that the word literally eans "covenant." As the thunder lls, he smiles to ease the anxiety, nd says, "Don't worry, the 'son' ill be out soon."

The ceremony begins with a ebrew blessing of welcome to e newborn, after which Andron explains the biblical origin of circumcision. He picks up the baby affectionately, seemingly addressing him as well as his elders: "God commanded Abraham to circumcise his son Isaac when Isaac was eight days old. The command was that all Jewish males be circumcised on the eighth day. This particular covenant known as Brit Milah was also designated as the time when the baby's Hebrew name is first mentioned officially. The bris is the only provision for the naming of a baby boy.

"Coming when it does in the baby's life, the bris is obviously the choice of his parents, as conscionable Jews, to bring him into the heritage of our forefathers."

Andron gently lays the baby on a small, blue, cushioned board with velcro straps which was designed for the baby's comfort by his teacher, Rabbi Morris Shoulson. "The bris is of such importance," he continues, "that it technically takes precedence over Shabbat and even Yom Kippur. As long as the baby's health permits, we are obligated to try to perform the ritual on the eighth day after birth. The bris has been consistantly observed throughout 3700 years of Jewish history, back to Abraham."

The mohel next suggests that everyone stay for the surgical procedure "because there is more going on in your heads than on the table," and true to his words he skillfully accomplishes the task in less than a minute. The baby's brief wails of displeasure subside as soon as Andron places a bottle in his mouth.

The tension which has filled the room evaporates as he concludes the bris with the naming ceremony,

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and recites blessings that the baby grow up to be a credit to his parents, his community and his people. The family and friends recite the Kiddush, and even the baby partakes—from a gauze pad dipped in sweet wine, which the mohel places to his lips. Everyone says "mazel tov".

Michael Andron and his family live in Winston-Salem, North Carolina, a long distance from the roots of his family, which he traces back to the beginning of the Common Era. The Andron name has continued into their history in the United States. Michael's great grandfather was Rabbi Samuel Isaac Andron, who founded the first Yeshivah in New York City in 1900. Michael's father, Dr. David Andron, founded the Hebrew Academy in Miami Beach in the 1940's.

Michael Andron was born in Florida. He is a graduate of Yeshiva University, earned a Master's Degree in Education from N.Y.U., and is director of Andron Associates, a consulting firm in health education, stress and pain management. He is a guest lecturer at Bowman Gray School of Medicine in Alternative Modalities in Family Care Practice, and is an adjunct staff member at the Center for Psychological Services at Wake Forest University. He is available for lectures.

But Andron considers his training as a mohel as one of the most important things he has done in his life. He is proud of the fact that he is the 123rd Rabbinically Certified Mohel of Rabbi Morris Shoulson, the "Dean of Mohelim," considered by many to be the most prominent mohel in the United States. Rabbi Shoulson is President of the Philadelphia Rabbinical Council, inventor of the gomco and mogen clamps, has been a practicing mohel for over 50 years, and has to his credit performed over 32,000 brissin. Shoulson regards Andron as one of his outstanding trainees. Shoulson was written up recently



A woodcut of a brit milah from the **Minhagin Book,** *printed in Amsterdam in 1661.*

in Esquire Magazine.

Michael Andron radiates sincerity and seriousness. He is dedicated to making the bris as relevant an occasion as possible, involving participation of family and friends attending. During the ceremony, he explains the procedure both ritually and surgically, with the information that the eighth day is hematologically and dermatologically the preferable day for circumscision. He makes the viewers aware of the total meaning of the Covenant, telling that the word "mohel" derives from a word meaning "incline," as in inclining one's heart. Accompanying the physical act, the ritual captures the interest and concern of those witnessing the ceremony, lending to it great spiritual meaning.

It is evident that to Michael Andron each Jewish child is important to the entire community. One is also impressed with his dedication to enhancing the lives of Jews in his community by adding to the significance of Judaism. He is welcome in our community as a traditionally trained, expert mohel, and also as an active member of the Jewish community and the community at large. In Winston-Salem he and his wife are active in the Temple E Jacob congregation. They h been married for ten years. Li Andron was born in a D.P. Cam Germany, speaks Jewish fluen and together they contribute to ritual and entire activity of synagogue. They have one year old son, Benjamin.

If you haven't met Andron e you probably will, soon, a simcha nearby.



LUMENTHAL EWISH HOME OR THE GED, INC.

rth Carolina Jewish Home



P.O. Box 38 • Clemmons, North Carolina 27012 • 919/766-6401

Co-Sponsored by:

North Carolina Association of Jewish Women and North Carolina Association of Jewish Men

APRIL, 1983

Home Represented at NAJHHA Mid-Year Institute

ıe North American Jewish ıes and Housing Association el its Mid-Year Institute at the nover Hotel in Miami Beach, ida in February. Heading the egation from our Home was sident Norman Pliner, accomied by vice-presidents Dan vitz and David Zendels, and the cutive director, Al. Mendlovitz.

oteworthy was that during one ıe major presentations, Mrs. Lisa ther, Director of Continuing cation and Clinical Lectures at e University's Medical Center, le the point that the Blumenthal ish Home has provided major dership in developing methods e management of residents with heimers Disease. This is a blem which confronts both itutions and families who provide e for these afflicted persons.

nother highlight was a tour of uglas Gardens, the local Jewish mmunity-sponsored not-for-proit ome for the Aged. Among many istics received during the visit, , that their institution served 00 individuals during the 1982 endar year. Their in-patient population is the core service, but the Home also serves many in their daycare and outreach service programs. One of the very special aspects of their program is the Stein Gerontological Institute. This program is established to develop research projects dealing with aging, and has a full range of continuing education courses across Florida.

The representatives from our Home found that the material presented was directly applicable to the needs of our facility. The sessions offered much to aid in maintaining our existing program, as well as for planning for the future. The session on the "Art of Asking" was a comprehensive presentation on the advanced planning and structure necessary for a comprehensive presentation fund raising program.

A case study on a model of a religious program in a home in Connecticut, as well as a paper entitled "The Changing Jewish Aged," was consciousness-raising for our delegation in regard to the Jewish component of programming. Learning what other Homes have done by way of making the Jewish ambience a positive force within the Home, will be enriching for our Residents.

An issue that has not been given its just due at our Home, was the focus of another session on the moral dilemmas encountered in a Home such as ours. Two Jewish Homes, one in Rockville, Maryland, and another in St. Paul, Minnesota, reported and described what they call "ethical committees." The function of these committees is to discuss such issues as "when a person has the right to die without extraordinary life support systems." Applications of Halacha (traditional Jewish Law) are discussed in determining decisions. The participants on these committees are a multi-disciplinary group including physicians, clergymen, lawyers, social workers, nurses, and lay persons.

The report on a conference held recently in St. Louis on "shared housing" gave us some ideas of how the Home might work with communities across the State in assist-

cont. next page

FAMILY MEMBERS

MARK YOUR CALENDARS NOW! JOIN US FOR *Celebrate!*

May 12, 1983 10:00 am-3:00 pm Dixie Classic Fairgrounds

Celebrate! is the first city-wide Olympic and Field Day for nursing home residents in Winston-Salem. All 10 area nursing homes will be represented for the games and fun.

We need your support to help us get as many residents as possible to the Fairgrounds so they can participate in the fun.

Games included will be: horseshoe toss, spelling bee, wheelchair race, relay race, distance throw, accuracy throw, ice cream eating contest, and many, many more entertaining events.

Please let Recreation staff know if you will be able to assist. Thank you!

FOCUS ON A RESIDENT

ZENO AND BRONA SINK

by Sharon Roever,
Recreation Therapist

At BJH, there are several married couples. One of these couples is the Sinks, Zeno and Brona. Zeno was born in 1902 in Wilkes County, NC, one of three children. His father was in the sawmill business. Zeno went to a local school through the eleventh grade, and finished at Appalachian State College. While he went to school he worked in an office at R.J. Reynolds Tobacco Company. According to him, "I learned more working there than I did in school!" In all, Zeno worked for R.J. Reynolds for 44 years, filling orders, clerking and bookkeeping in the Sales Department.

Brona Wall Sink was born in Guilford County in 1906, one of ten children. Brona's father was a carpenter; her mother was a seamstress as well as a housewife. Brona met Zeno while she was in Waughton School (Zeno had just finished at Appalachian State College.) They married, and two years later had a daughter, Norma. Norma graduated from High Point College with a degree in business. She worked for the Veterans Administration before retiring.



Brona and Zeno Sink

The Sinks keep busy together and separately at BJH. They are often seen together in the breezeway or living room, conversing, or on their way to a concert or a special activity.

They always have a friendly hello for everyone. They enjoy talking and meeting new people, and are popular members of the BJH community.

We express great appreciation to the following friends of the Home who made donations during the month of February, 1983.

ENDOWMENT FUND

Philip Datnoff
Hugo Rosenberger
Miriam Wall

BUILDING FUND

Mr. and Mrs. Saul Ashkenazie
Robert Skolnik

HAPPY BIRTHDAY

May your name be inscribed the Book of Life with Health a Happiness:

John Eros
Ruth Folkner
Anni Frankl
Ike Goodman
Gladys Hixon
Ethel Iseman
Ida Kadis
Gertrude Levy
Lillian Sweitzer
Jean Tager
Clarice Wooters
Robert Gerringer
Zona Willard

WELCOME

May you have a long, happy a healthy life:

Fanny Moss, North Miami Beach, Florida
Julia Kennette, Winston-Sale North Carolina

IN MEMORY

We mourn the loss of Ce Rabinowitz, Rose Mackov Francis Bracco, Ida Bermar Jean Schwertfager, Roy Picl and Dora Master. May th cherished memories bring co fort to their loved ones.

cont. from page 1

ing elderly who are frail but nc need of as comprehensive a p gram as the Home offers. Sha housing programs help th people to remain in their c community and with some in pendence.

Mr. Pliner participated on Planning Committee for national meeting, and served chairman of one of its sessions. Mendlovitz is a member of the Bo of NAJHHA.

FOCUS ON THE STAFF

CATHERINE SMITH
Craft Shop Instructor

ne of the busiest and most esting areas at BJH is, of se, the craft shop — scene of se activity and studied concen- on. Painting, needlework, chet, knitting, sewing, wood- .., and numerous other activities k place here daily under the ance of Catherine Smith, the shop instructor. Catherine calls oom the "Lab," and indeed it is aboratory for all kinds of events learning.



Catherine Smith

therine, herself, is the drawing for everyone who visits the craft . Multi-talented and creative, pproach to people and their art nique, and residents demon- e their feelings toward her by enthusiastic support of her rams in the shop. It is never ual to find several residents ng for her to arrive in the ning, asking "Is Catherine here

therine grew up in Andrews, . where her father was the erintendent of Schools and her her was a teacher and profes- al musician. She earned her ees in Home Economics and eral Science from UNC-G, and t several years teaching in the c school system. Marriage to usband of 28 years, Bob, came afterward. Their daughters, Sandra and Lisa, have both graduated from college and work in Winston-Salem.

Catherine is one of those rare individuals who invests in life to its fullest, and it can truthfully be said about her that she has no "spare time." She is always involved in an activity, be it taking a special art course, tending to her horses, dogs and cats, putting up vegetables from their farm, spending time with her own painting and artwork, or caring for her extended family. If you have not already met her, drop by the craft shop on your next visit to the Home, and discover for yourself how much Catherine brings to life at BJH!

HAPPY ANNIVERSARY

These employees celebrate their April employment anniversaries:

1 YEAR
Crystal Barker, Recreation Therapist
Calvin Petticord, Security Guard
Andrew Riley, Orderly, B-2
Mary Vance, RN, B-2

2 YEARS
Becky Boyer, Dietary
Dallas Hamilton, Orderly, B-2
Judy Howell, LPN, B-2

3 YEARS
Vertie Boger, Housekeeping
Celeste Martin, Nursing Asst., B-2
Patsy Staley, RN, A Wing
Martha Whitaker, RN, B-1

4 YEARS
Becky Bonner, Nursing Asst., B-2
Philomena Carter, Nursing Asst., A Wing
Ginger Morrison, Social Worker, A Wing

6 YEARS
Bob Milman, Business Administrator

12 YEARS
Linda Pinnix, LPN, A Wing

17 YEARS
Izora Morre, Cook

CALENDAR FOR APRIL

APRIL 1-5
4th-8th days of Passover

APRIL 1
Good Friday Service, 2:30 pm

APRIL 4
Passover Worship Service, 9:30 pm

APRIL 5
Passover Worship Service, 9:30 am

APRIL 7
Flower Arranging, 1:00 pm
Contemporary Issues, 3:45 pm

APRIL 10
Special music, 2:30 pm

APRIL 12
*Clemmons Senior Citizens' Lunch, 9:45 am
Contemporary Issues, 3:45 pm
*Travelogue of Egypt, 7:00 pm

APRIL 13
Ladies Coffee Club, 2:00 pm

APRIL 14
Flower Arranging, 1:00 pm
Contemporary Issues, 3:45 pm

APRIL 15
*Men's Outing, 2:00 pm

APRIL 17
Brenner Series: Mary Nell Jackson, soprano, 3:00 pm

APRIL 19
Contemporary Issues, 3:45 pm

APRIL 21
Flower Arranging, 1:00 pm
Contemporary Issues, 3:45 pm

APRIL 26
*Out to Lunch, 11:00 am
Contemporary Issues, 3:45 pm

APRIL 27
Unit Birthday parties.
"Sharps and Flats" Rhythm Band from Arbor Acres will be the featured entertainment.

APRIL 28
Flower Arranging, 1:00 pm
Contemporary Issues, 3:45 pm

*Off-campus activities

We invite families and friends to join us for these special events during the month of April.

LIFE MEMBERSHIP PAYMENTS LIVE ON

During fiscal year 1981-82, a Life Member's original contribution of $1,000.00 earned approximately $125.00 in interest. This interest income was used to subsidize the cost of care for a needy resident at the Home. Without this additional income, the ability of the Home to meet the needs of the less fortunate needy elderly would be questionable. Therefore, we take this opportunity to recognize those who have contributed $1,000.00 to the endowment Fund of the Home, and express our sincere appreciation. Additionally, we invite those of you who have not yet become Life Members to fill out the attached application and send it to the Home with your contribution.

Agudas Israel Synagogue, Hendersonville
Mr. Gerald Allweis
Mr. and Mrs. Seymour L. Alper
Mr. Erick Anders
Mr. and Mrs. Sol Ashkenazie
Mr. and Mrs. Richard Backer
Mrs. Sam Baer
Mr. and Mrs. Joseph Barshay
Mr. Irving Berkelhammer
Mr. William Berkelhammer
Mrs. Harry I. Berlin
Mr. and Mrs. Herman Bernard
Mrs. David Berstein
Mr. and Mrs. Franklin Block
Mr. and Mrs. Joseph M. Block
Mr. and Mrs. Harry Blomberg
Mr. and Mrs. Abe Blumenthal
Mr. and Mrs. Herman Blumenthal
Miss Judith Blumenthal
Mr. Phillip Blumenthal
Mr. Joe Boyarsky
Mrs. Morris Brenner
Mrs. Jake Brody
Mr. Sam Brody
Mr. and Mrs. Seymour Brown
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Mr. and Mrs. Caeser Cone
Mr. Herman Cone, Jr.
Mr. Arthur Datnoff
Mr. Phil Datnoff
Mrs. Herman Davidson
Alan and Elaine Davis
Mr. Leonard Eisenberg
Mr. Lewis Eisenstadt
Mr. and Mrs. Melvin Ellsweig
Mr. Ellis Farber
Mrs. Sylvia Feit
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Mr. and Mrs. Morris Foxman
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Mr. and Mrs. Dave Freedman
Mr. Israel Freedman
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Mr. and Mrs. Albert P. Friedman
Mr. Harry From
Mrs. Alice Fruh
Mr. A. Leslie Fuchs
Mr. and Mrs. David Fuchs
Mr. and Mrs. Sam Fuchs
Mr. and Mrs. Noah Ginsberg
Mr. David Ginsburg
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Mr. and Mrs. Noah Ginsberg
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Mr. and Mrs. Isadore Kramer
Mrs. Sylvia S. Kramer
Mr. and Mrs. Gene Krusch
Mr. Robert E. Lavietes
Mr. and Mrs. Paul Lavitt
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Mr. and Mrs. J. Herman Leder
Mr. and Mrs. Wallace Leinwan
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Miss Fannye Marks
Mr. and Mrs. Walter S. Marx
Mr. Ira Meiselman
Mr. Michael H. Meiselman
Mr. and Mrs. Charles P. Melts
Mrs. Harry F. Meltsner

nd Mrs. Alan Miller
nd Mrs. Max I. Miller
'am Miller
Ruth Moff
nd Mrs. Werner Moritz
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Myles Osterneck
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(North Carolina Jewish Home)

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I am pleased to pledge $1000 so that someone I care for may become a LIFE MEMBER of the Blumenthal Jewish Home for the Aged, Inc. I understand that by becoming a LIFE MEMBER, the **beneficiary** of this GIFT FOR LIFE, will be accorded full membership privileges without further payment of annual dues.

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New Jewish Home Program Helps Wandering Problem

By Jo Woestendiek
Sentinel Staff Reporter

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Many of the residents at the Blumenthal Jewish Home considered Marian Jones a menace.

She wandered through the hallways and visited rooms uninvited. She rummaged and pillaged through other residents' belongings, sometimes hiding objects in her clothing. She was anti-social and picked fights with other residents, who began to dread the sight of her.

Some residents barricaded their doorways with chairs or chains to avoid her "visitations," but Mrs. Jones would find her way in, around or under the barricades.

"She was a terror," one staff member said. "And we wondered if we were going to be able to keep her here."

Mrs. Jones (not her real name) is a wanderer.

While wanderers are not unusual at the home in Clemmons or any institution that cares for the elderly, most are not as troublesome as Mrs. Jones. Wanderers are usually elderly people who have some degree of brain deterioration. As people are living to be older, the wandering problem in nursing homes is mushrooming, according to Al. A. Mendlovitz, executive director of the home.

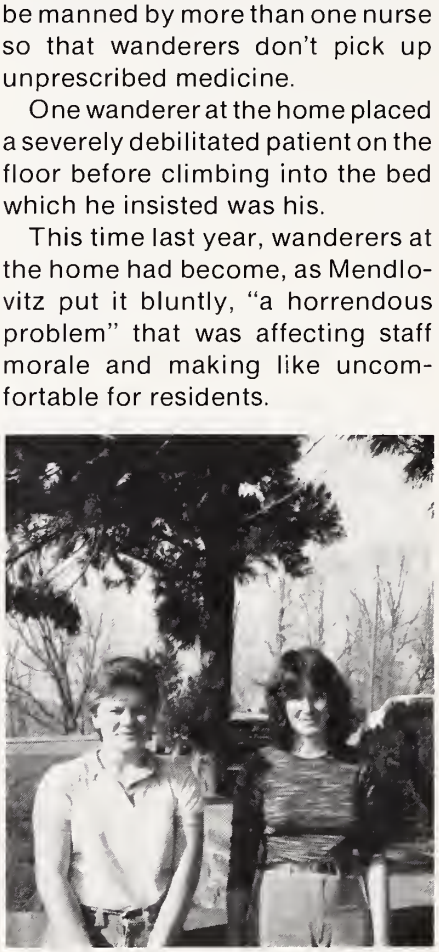
"We're seeing more people living longer through the miracle of science, but leaving a residue of people like this," said Mendlovitz. "Wandering is a management problem universally. It's one of the major problems in elderly care."

Wanderers, he said, are people who usually have no memory of what they're doing or where they're going. Some have Alzheimer's disease or chronic brain syndrome.

During their wandering, they pick up dentures or glasses that belong to other residents. Some even try to eat the objects they take, such as soap or trinkets. Medicine carts must be manned by more than one nurse so that wanderers don't pick up unprescribed medicine.

One wanderer at the home placed a severely debilitated patient on the floor before climbing into the bed which he insisted was his.

This time last year, wanderers at the home had become, as Mendlovitz put it bluntly, "a horrendous problem" that was affecting staff morale and making like uncomfortable for residents.



Faith Rowland and Crystal Barker

"While clinical researchers are trying to find out who gets this condition and where it comes from, we had to figure out how to manage it," said the director.

Many institutions were treating wanderers through drugs and restraints, he said. "But we don't like to zombie-ize people."

They tried installing chains and gates to keep wandering residents from entering other rooms. Closets were provided with locks. And through reality orientation, the staff tried, in vain, to redirect wanderers.

"No, Mrs. Jones, this is not your room." "No, Mr. Brown, they're not your glasses."

But nothing worked.

According to Janet Sa[wyer], director of community prog[ram]ming for the home, sheer de[spair] ation was the turning point.

They decided to try a [new] approach, which Ms. Sawyer [said] "took a great commitment." [With] funds from the N. C. Associati[on of] Jewish Women, they initiat[ed a] program which would provi[de for] wandering, as well as project[s that] would provide them with [only] positive experiences.

"What we're doing no[w is] accepting the wanderers as the[y are] with their abilities and limita[tions] and focusing on what they ca[n do]

The wanderers' program, [which] held two hours in the activity [room] away from the units where the[y live] There they can ramble — [within] natural boundaries of the are[a].

They are encouraged to in[itiate] gate, rather than being discour[aged] At first, the staff provide[s an] abundance of objects, suc[h as] books, toys, fabrics and clo[thes] for them to freely handle [and] examine.

But more important, the st[aff] the program was instructed t[o give] the wanderers only positive [re]back and to avoid criticism a[nd] negative responses. The c[are] attitude of the staff was to be [one of] encouragement and accepta[nce].

Exercise, music, sensory s[timu]lation — and even memory re[call] were eventually added t[o the] program.

Ms. Sawyer said since a[ll] wanderers have some chronic [brain] deterioration, none have [lost] memory and many are incapa[ble of] learning.

"Since the present, not the [past] past or future, was the only [reality] for most of these residen[ts we] began to focus on mome[nt-to-] moment satisfaction.

he changes in our expectations a remarkable impact. Previ- y, they would be frustrated and et, even combative, when con- ted with things they did not erstand or could not remember."

didn't take long for changes in y of the wanderers to become ous to other residents and to staff.

ney became more tranquil, less blesome and agitated. Some an socializing with other resi- ts. They had better appetites and an to sleep better, she said. And ging and trespassing decreased stically.

ne staff working with them ned new coping techniques ch they soon shared in special ning sessions involving the total ne staff.

urses, for example, were told to be aware of the tone of voice and the facial expressions they use when communicating. "The wanderers may respond to the manner in which you say something rather than to what you actually say."

Because of the success of the wandering program, it is now a permanent component of the home's treatment program and is included in the operating budget. Others involved in the program, besides Ms. Sawyer, are Lucile Shaw, co-supervisor; Crystal Barker, recreation therapist; and Faith Rowland, a nursing assistant.

At the annual conference of the Gerontological Society in Boston, Ms. Sawyer presented a paper on the innovative program, and since then, inquiries about it have come from all over the country, as well as from Canada and England.

What about Mrs. Jones? The change in her has been astounding, Ms. Sawyer said. "She's showing more of her educated and refined old self. Her social skills have come back, and she has paired off with another wanderer as her friend. Not only is she liked, but she's absolutely enjoyable to be with.

"She wanders less and has achieved a level of trust in people. If she does take something that's not hers, she'll let you have it back without trouble. She's less anxious now and less angry. We're able to take her to various functions and she gets along without agitating others."

The staff attitude toward wanderers has changed as well.

"There is a higher degree of dignity and respect all around," said Ms. Sawyer.

The North Carolina Hebrew Academy in Charlotte visits at Purim



e younger children performed their skits and gs entirely in Hebrew.



In a skit written by 4th and 5th graders, "Miss Gossip" tells why she should be Queen.



s. Anni Frankl relates the history of the Home the students.



Sol Greenberg & his great-niece, who is a student at the NC Hebrew Academy in Charlotte.

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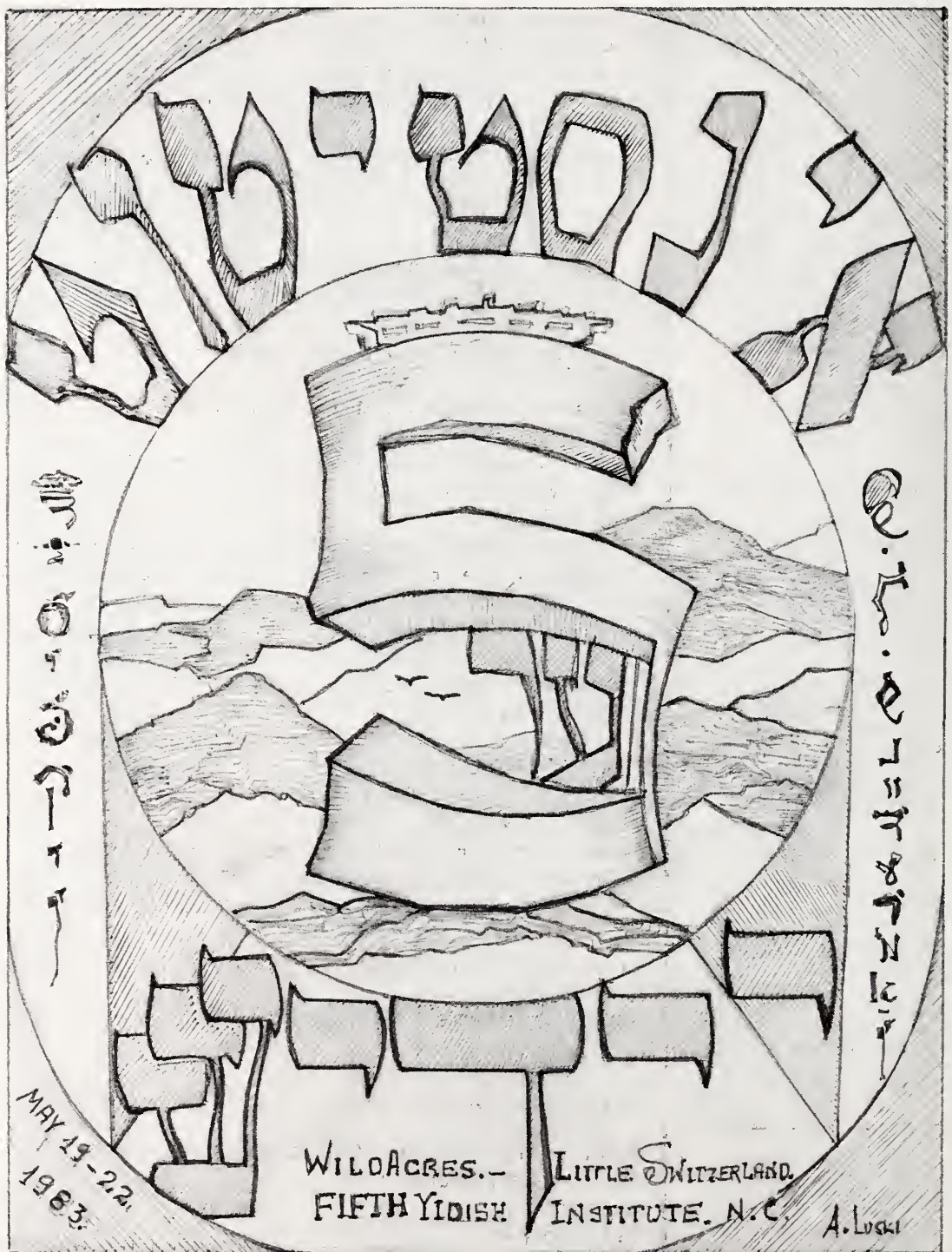
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MAY, 1983

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WILDACRES INSTITUTE OF JUDAISM NO. II

The Soul of Judaism

August 18-21, 1983





RABBI MOSHE SHUR

Rabbi Moshe Shur, Director of the B'nai B'rith Hillel ›undation at Queens College, N.Y., is a singer of Hasidic ıd popular Hebrew, Yiddish and English music, as well as a ›mposer of folk songs and Niggunium sung throughout the orld. In addition to his talents as a folksinger and ›mposer, he is a teacher and lectures on many aspects of ıdaism.

Moshe Shur is an honors graduate in history from olumbia University and in Hebrew letters from the Jewish ıeological Seminary. He holds a juris doctor (cum laude) ›m Wayne State University Law School, and M.A. in Near astern Languages and Literature from the University of ichigan, and Rabbinic Smicha from Jerusalem.

Rabbi Shur is a recording artist of note and his first solo bum "Take Me Back to Jerusalem" has received wide ›claim. He has entertained audiences throughout the mericas, Israel, Australia and New Zealand, with his unique yle of Hasidic folk music and storytelling. From the desert Judea with Israeli army officers listening intently to the ousands gathered at the Israel Independence celebration Central Park, New York, he has brought the joys of Jewish usic to many audiences.

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The BA'AL SHEM TOV: A Search for the Soul
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RABBI HOWARD A. ADDISON

Rabbi Howard A. Addison is presently the spiritual leader of Congregation Shaare Tikvah in Chicago, Illinois. A graduate of the Jewish Theological Seminary, where he served as an assistant to the late Dr. A. J. Heschel, Rabbi Addison holds an M.A. in philosophy from Hunter College and has completed his doctorate at the Chicago Theological Seminary in the field of Urban Religious Sociology.

In Chicago, Rabbi Addison serves on the executive of the Board of Rabbis and is a delegate to the Chicago Conference on Religion and Race and to the Public Affairs Committee of the Jewish Federation, including its attendant Mideast and Leadership subcommittees. He is currently a National Vice President of the Labor Zionist Alliance and a member of the World Labor Zionist Movement Executive.

As a former philosophy instructor at Fordham University, Kent State University and the Detroit College of Jewish Studies, Rabbi Addison has lectured extensively throughout the United States. His essays on Jewish thought and contemporary Jewish life have appeared in Conservative Judaism, the Journal of Reform Judaism, Pioneer Women Magazine and the Jewish Frontier. Currently, Rabbi Addison is a regular columnist for the Chicago Jewish Sentinel.

LECTURE TOPICS:

1. What is Prayer?
2. Ritual and Myth
3. Toward a Revitalization of Jewish Worship

lumenthal Jewish Home
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Editorial

Swords Into Plowshares

The Jewish Attitude to War

by Dvora Waysman

The word you hear most often in Israel is "Shalom"—peace. Israelis use it for "hello"; they repeat it twice for "goodbye". Every Israeli—religious or non-religious—has the prayer for peace in his or her heart at all times because, in 35 years, Israel has rarely been free of a war situation, and her citizens have had to fight six wars as the price of survival.

Yet war is anathema to Jewish teaching. The ideal has always been Isaiah's Messianic dream:

". . . and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

(Isaiah II:4)

Jewish sources have not dealt in great detail with warfare because, with no Jewish State for 2,000 years, the whole question was largely academic. However, we learn from I Chronicles 22:8 that King David was not granted the privilege of building the Temple because he had engaged in warfare:

"But the word of the Lord came to me saying: "Thou hast shed blood abundantly and hast made great wars; thou shalt not build a house unto My name, because thou hast shed much blood upon the earth in My sight".

Altars were not constructed of iron, from which weapons of war are made, but of stone, for they were created to atone for man and prolong his life (Exodus XX:22).

Yet Judaism is not completely pacifist. War should be avoided, but if a nation is attacked, a war of defense is not only permitted but obligatory. This derives from the Talmudic injuction (Sanhedrin 72a): "If a person intends to kill you, be first to kill him.".

In the Jewish view, the sole justification for war is to defend life. Revenge is completely alien to our tradition, which commands us: "Thou shall not take vengeance, not bear any grudge against the children of they people, but thou shalt love thy neighbor as thyself. I am the Lord". (Lev. IXX:18). This command applies to nations as well as to individuals. The prophets pilloried the nations that were guilty of inhumanity and breach of faith towards one another. Judah the Pious, a medieval Jewish mystic, wrote: "On the Judgement Day, the Holy One, blessed be He, will call the nations to account for every violation of the command 'Thou shalt love thy neighbor as thyself' of which they have been guilty in their dealings with one another".

The Jewish commandment to love one's neighbor is extended also to homeless aliens:

"The stranger that sojourneth with you shall be unto you as the home-born among you and thou shalt love him as thyself, for ye were strangers in the land of Egypt" (Lev.19:34).

One of the greatest passages in the Bible is Genesis X, concerning the families of the nations—all descended from the three sons of Noah. Jewish belief in God as the Creator and Father of **all** men involves commitment to the brotherhood of man.

It has always been a Jewish precept that he who destroys one life is as if he had destroyed the whole world; and whoever saves a life is as though he saved the whole world; just as a Jewish prov b states that even a bad peace s better than a good war.

Peace Above All

The Jewish abhorrence of wa s emphasized in the Ethics of e Fathers: "Seven qualities a il before God: faith, righteousne s, justice, loving-kindness, mer , truth and peace—and pea e outweighs them all".

It is for a very good reason t t Israelis chose the word "Shalo " as their form of greeting. y repeating the word many time a day, it underscores their de p commitment to peace as the id al way of life and their longing for e day when peace will inde outweigh everything.

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JEWISH TIMES-OUTLOOK

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ISRAEL'S 35t

We Are Rooted In This Soil

by Golda Meir

Each one of us, as he studies the history of our people, ponders from time to time on what the Jewish people might have been had Jews acted defferently than they did at a particular time or place. Often we are simply unable to explain in a rational way how the great miracle occurred which made us what we are today.

We are an ancient people, and we speak of thousands of years as if they were but days or weeks. Just a few weeks ago we celebrated the nineteen hundredth anniversary of the destruction of the Second Temple. **Nineteen hundred years, and still Jewry survives**, scattered in all corners of the earth! I am not referring to Jews who were unable to fulfill their destiny or to survive physically in the face of pogroms or persecutions. I refer to Jews whose heroism enabled them to remain Jewish in a spiritual national sense. **Unity Within Diversity**.

Often we lament the divisiveness which exists within the Jewish people, and we speak (too often, in my opinion) in an exaggerated way about our failings and shortcomings. Yet we possess this remarkable capacity of remaining a united people despite the many differences which persist among us.

We are indeed, if I may be permitted to say so, **the most nonconformist of peoples**—at least we are non-conformist in our relationship to each other. Each of us is impelled to express himself with great individual emphasis and firmness, yet despite it all, **our unity as a people remains strong** after the lapse of so many centuries and in the direst circumstances.

I am always a little afraid that precisely here, where it is so wholesome and easy to be a Jew, where one can view oneself and his own generation as a natural link to the Jewish past without any need to argue or to prove the point, there lurks a potential danger for the continued strength of our uniqueness. I am sometimes fearful that Jewish consciousness in Israel might become too natural, too unreflective, and that our sabras might lose the sense of wonder at the miracle of Jewish survival. Should this happen, something very basic would be missing from the souls of our young people. But then they discover a unity binding them together beyond the difference of language and circumstances, that the strangers (from the Diaspora) are really close relatives, members of one people. In this way the young Israelis will learn **the great reality of our being one people**, wherever we may be, united despite all the differences that superficially separate us. Differences in modes of religious expression, I believe, will become less and less important in the future, for beyond them, the decisive factor of the unity of Israel everywhere will prevail.

Our bond with this land is not only spiritual. Go out and look: Israel is made up of a stone here, a tree there, a road, a hill. Archaeologists here dwell on the natural and blessed link between the Jewish spirit and the concrete facts of our history, our rootedness in the soil of this holy land. We are not the people of the spirit in the sense that we hover between heaven and earth. We have earth, and we have sky! **Where there is soil there is also spirit**. This spirit cannot be shaken because it is deeply rooted in its soil!

It is possible that our fate still has many difficulties and dangers in store for us. However, just as fr my childhood on I have believ firmly in Jewish independence, **believe in perfect faith that we wi live in a Jewish state which wil just, creative and dedicated to Jewish spirit**. It will be rich in enduring qualities of our age-l and ever-new tradition, and it wi be a Jewish state at peace with neighbors. Many Jews will co here, as many already have co not because they have no oth choice, but precisely because th are free to choose the Jewish sta as the one that is the best, the m beautiful, and the only one f them.

Golda Meir, who served Israel's fifth Prime Minister (19 1974), was born in Russia in 18 and came to the USA in 1906, liv in Milwaukee. She settled Palestine in 1921 and becam national figure in the Histadr (Labor Movement), the Jew Agency and the Government Israel after 1948.

She was first ambassador to USSR, Labor Minister and Fore Minister, before becomi Premier. She died in Novem 1978.

This extract is taken from book **'Golda Meir Speaks** edited by Marie Syrkin (Weident and Nicholson 1973). Publishe Hebrew in 1970, it is an abrid version of Golda's statement receiving an honorary degree Humane Letters from the Hebr Union College Biblical and Arc ological School of Jerusalem.

NNIVERSARY

rael: Messianic Vision and oneering Drive

y David Ben-Gurion

It is clear that the founders and e immediate builders of the State Israel were the immigrants who ame to the country, lived in it, built with the sweat of their brow, and arried out in their lives a three-ld transformation; they changed eir country, language and way of e. Before the establishment of e State, these founders and uilders came mainly from Europe, arting in the last quarter of the 9th century and continuing until ose to the rise of the State; they ame from the Jewry in which the ea of Hibbat Zion (the Love of ion) and later the political Zionist ovement, took shape. The mmigration was marked by rongly ideological character-tics, and from the nineteenth entury, even before the ublication of Herzl's Judenstaat nd the convening of the first ionist Congress in Basle, this idea as given the name of "Zionism". he meaning behind the idea was e will to return to Zion and to assemble the nation in its own nd.

One of the causes of Zionism as no doubt distress, economic, olitical and cultural of various pes and fluctuating intensities. ut distress alone is not sufficient impel people to migrate to a ountry where they meet with even reater difficulties than those they new in the countries they came om.

It is impossible to understand verything that has happened in ur days—the renewal of the ewish State and the immigration tens of thousands of Jews who ever read Hess, Pinsker and erzl, and perhaps had never even heard the name of Zionism—without considering the vision of messianic redemption which is implanted deep in the heart of the Jewish people, not only since the destruction of the second Temple, but ever since the days of the first literary prophets, if not before the departure from Egypt. This vision fills the very air of Jewish history, and in various countries at different times it has been the motive force in powerful movements, which at the time deeply stirred the Jewish people, sometimes as a whole and sometimes in part. They were the profound and never-failing sources from which the Jews, dispersed in exile for hundreds of years, drew the moral and spiritual strength to face all the difficulties of life in foreign lands and to survive until the coming of national salvation.

Anyone who does not realize that the vision of Messianic redemption is the central feature of the uniqueness of the Jewish people does not understand the central truth of Jewish history and the cornerstone of the faith of Israel. The God of Israel was not like the God of the Vedanta—a metaphysical entity or a supreme force beyond good and evil—but a moral entity, personifying the supreme values of righteousness, mercy and love; and man, according to the Jewish scriptures, was created in the image of this God.

The aspiration of our people's prophets and teachers was for complete national redemption in the Promised land. The vision, however, was not limited to the Jewish people, but brought tidings of peace, righteousness and equality to all peoples, in other words, complete redemption for the human race and an end to all tyranny and wickedness in the world.

Our redemption will not come about, however, merely as a result of the redemption of the world. We shall not succeed without an effort. Redemption must come from within ourselves. The Messianic vision that has lighted our path for thousands of years has prepared and fitted us to be a light to the nations. Moreover, it has imposed upon us the duty of becoming a model people and building a model state. It is through the force of this ideal with which we are imbued that we have succeeded in achieving the renewal of our independence—the "beginnings of the redemption"; without the hope for Messianic redemption and the profound attachment to the ancient homeland, the State of Israel would never have been established.

When the aspiration for Messianic redemption was combined with the pioneering drive that was reawakened in the nineteenth century and directed, first a thin trickly, and then a growing stream of the Jewish migration to the Homeland (this migration was rightly referred to as aliya), when the aliya was fertilized by the idea of labor, and young people from towns and cities in the Diaspora became land-workers, road-builders, drainers of swamps and factory workers in the Homeland, then the material foundations had been laid for the renewal of Israel's sovereign independence and the first stages in the realization of the vision of the redemption of our people, as Jews and as human beings. And although it was only the immigrants who were the actual builders and founders of the State, the creation of the potentiality of an independent Israel was the work of the entire

Jewish people, not only of those living in our days, but of all the generations in our history; for it was only the faith, the vision and the spiritual heroism of past generations that made possible the achievements of our own day.

Only in sovereign Israel does the full opportunity now arise for molding the life of the Jewish people according to its own needs and values, in loyalty to its own character and its spirit, to its historic heritage and its vision for the future. In Israel the barrier between the Jew and the man is destroyed; the State has assured its people of integrity and completeness as Jews and as men.

In Israel the Jews are a nation like all the nations, and at the same time they are Jews in every fibre of their bodies and every feeling in their hearts, as no Jew can possibly be abroad. In this respect there is no difference between orthodox, religious, freethinking and non-religious Jews. The ancient Jewish past has suddenly become close, intimate, real, complete, as it is reflected in the Book of Books.

Nevertheless, the fate of the State is involved in the fate of World Jewry, and vice versa. The State of Israel is only the beginning of the redemption; it survival and the fulfillment of its mission cannot be assured without the continuation of the ingathering of the exiles. Jewry in the Diaspora, and above all in its two great centers, is already far gone in the process of assimilation, although its Jewish consciousness has not yet disappeared.

Without mutual bonds between Israel and the Diaspora communties it is doubtful whether Israel will survive and whether Jewry in the Diaspora will not perish by euthanasia or suffocation. Apart from the prophetic heritage, there are also geopolitical reasons for the fact that Israel is not, and cannot be, only like other states. "The House of Israel is not like all the nations"—that is not only a religious and ethical dogma, but a historical imperative, the decree of fate.

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Kibbitzing: Community News



Rabbi Robert Seigel and Michael Lee during Torah reading at Bar Mitzvah at Congregation Emanuel, Statesville.

tatesville, N.C.

y Hanna Adler

Deadlines, deadlines—and not nough hours in the day to do all e want to do here in Statesville. ur August 19-20-21 CONGRE-ATION EMANUEL CENTEN-IAL is still receiving prime effort om many of our people. We plan a omprehensive historic booklet to o to press and will share some of s contents in the coming months.

Our popular Annual Business-en's Luncheon is scheduled for lay 4th and over 700 tickets are lready sold with more people lamoring for a chance to buy hould cancellations occur!!! Our tuffed cabbages herald spring-me in Statesville.

We have just concluded a uccessful rummage sale and we re grateful for the generosity of ur local businesspeople, who onate new merchandise to upplement our "elegant" rummage. Evening hours, staffed by those of us who work during the day, have been an added incentive for customers to look for us in the same good location.

Rhonda Lerner's wedding plans are progressing. Invitations have been mailed out and a Congregation Bridal Tea, hosted by Joyce Lipshitz and Hanna Adler is planned for her on May 14th.

Manfred and Libbie Katz are expected home from Israel this Sunday. Stuart and Molly Adler are still in Israel, from where they will proceed to Greece, Italy, Switzerland, Germany and Holland . . . and then once more home to us in North Carolina. Stuart will serve his internship and residency in internal medicine at Barnes Hospital in St. Louis, Mo.

Good news in the Gordon Family: We are delighted to announce that on March 1st Zachary Morrow Gordon, was born. He is the first child of Barry and Dani Gordon. The paternal grandparents are Ellis and Barbara Gordon of our congregation. Maternal grandparents are David Richard and Dolores Morrow of Charleston, S.C.

Louis Gordon, who is graduating from the North Carolina School of Science and Mathematics, Durham, N.C., has been accepted at Brown University, Providence, R.I. and also won a scholarship in connection with his acceptance at Duke University. The choice is difficult—but we should all have such problems!! Louis is the son of Kalman and Toby Gordon. Congratulations to the entire family.

Robert Gordon, son of Alfred and Rona Gordon, has been accepted at UNC-Chapel Hill—his first and only choice—and we're all delighted and very proud of Robert.

To bring you up to date on further news in March and April: Passover was observed with lots of visitors in town and a beautiful model seder for our children, led by Rabbi Robert Seigel. Next year we hope to have a communal seder at the synagogue. Plan to join us.

During his last visit, Rabbi Seigel conducted a meaningful Holocaust Sabbath Service and involved most of us in a challenging adult education seminar. Rabbi Seigel succeeds in transmitting new knowledge and understanding and stimulates valuable discussions.

The congregation extends congratulations to the Lee family on the Bar Mitzvah of Michael, March 19th at our synagogue. Rabbi Seigel prepared Michael with assistance from Joanne Rosenfeld, principal of our religious school . . . and a determined effort of Michael's mother, Betty Lee. The rabbi officiated. Our volunteer teachers, under the rabbi's supervision, are

doing an admirable job of transmitting knowledge and Jewish values.

We're glad to report that Lillian Tobias, who was in and out of the hospital before most of us knew about it, is doing fine. Extra good wishes to a valuable new member of our congregation.

Bluefield, West Virginia

An exhibit of works by Susan Sapinsley of graphic art forms using Hebrew words was on display April 13 through April 29 at Craft Memorial Library in Bluefield, West Virginia. Susan, the wife of Rabbi Bert Sapinsley, accepts commissions for her works, and may be contacted by writing to P.O. Box 1240, Bluefield, W. Virginia, 24701, or by phone 325-6934.

SPARTANBURG, S.C.

In Spartanburg, SC, Dr. Maxwell H. Goldberg, as Vice President of The Shepherd's Center, is Chairman of the Seminar Planning Committee for Shepherd's Center Seminar on "The Church's Ministry with the Aging: The Growing Fronts," to be held in Spartanburg on May 12. It is expected that 125 participants will attend. Shepherd's Center President is Rev. Edward H. Overcash, Sr. Sixteen churches of different denominations make up its institutional membership. Other area organizations have been cooperating. The Seminar explored ways in which the churches may contribute to realization of their responsibilities towards the aging and to encourage efforts the aging may make for themselves and community. Fostering cooperation with organizations of both the private sector and the public sector is a goal of the Conference.

HADASSAH

The Southern Seaboard Region of Hadassah, encompassing North Carolina and Virginia, held its 22nd Annual Conference at the Sheraton Crabtree in Raleigh, NC, May 1st to 3rd. Hadassah is the largest women's volunteer organization in the United States, with over 370,000 members.

The theme for this year's conference is "Investment in Hadassah, Reap the Dividends." Governor Hunt of North Carolina received the Myrtle Wreath Award, the highest given by Hadassah. He supported the Israel Scholar Exchange Program, encouraged trade between North Carolina and Israel, established the Annual Holocaust Commemoration Day, and supported the State-funded Judaica Collection at the North Carolina Museum of Art in Raleigh.

Daniel Bloch, a former member of the Board of Directors of the Israel Broadcasting Authority, was the speaker at the banquet May 1st. He is now at the Embassy of Israel in Washington. Sue Mizrahi of Mamaroneck, N.Y. member of the National Board of Hadassah, also spoke. The conference was chaired by Barbara Goldstein of Raleigh, Marla Brodsky and Evelyn Osborne of Gastonia, NC. Local chairman was Irene Silverstein of Raleigh. President of Southern Seaboard Region of Hadassah is Sophie Friedlander of Kettering, Ohio, formerly of Raleigh. Jackie Woodland is President of the Raleigh Chapter of Hadassah.

Richmond, Va.
Congregation Kol Emes

Congregation Kol Emes announces the selection of Rabbi Aaron Winter to assume its pulpit. Rabbi Winter was ordained by the Rabbinical Seminary of America and Rabbi Moshe Feinstein in 1979. He is a graduate of Brooklyn College and attained an MS in Psychology and counseling at Long Island University. He has served as Rosh Yeshiva and Director of the Arizona Torah High School of Phoenix, Arizona. Rabbi Winter is married to the former Chana Rudensky, and they have four children. Mrs. Winter is a graduate of the Michlalah Learning Institute of Jerusalem and h[as] experience teaching in Yeshi[va] and Day Schools for the past n[ine] years.

On April 19 the Jewish Co[m]munity Center of Richmond spo[n]sored a celebration of Israel's 3[5]th annivarsary with a performance [by] Galgalim, a group touring t[he] United States with a show of son[g], dance, and puppetry.

Norfolk, Va.
Ohef Sholom Temple

On Friday, April 8, at Sabba[th] Services, Rabbi Sanford Seltzer [of] Boston appeared as Mendo[za] Memorial Lecturer. His addres[s] was on the subject, "The Theolo[gy] of Intermarriage—a Christian a[nd] Jewish Perspective." Rabbi Seltz[er] is Director of Research a[nd] Planning of the Union of Americ[an] Hebrew Congregations. He serv[ed] as Director of Gerontology Pr[o]gramming for the UAHC and of t[he] Commission on Worship of t[he] Union, the Central Conference [of] American Rabbis and the Ame[ri]can Conference of Cantors. He [is] Director of the Task Force [on] Reform Jewish Outreach.

To celebrate Israel Indepe[n]dence Day, a special music[al] program was held on April 15, "Th[e] Choral Tradition."

Services on April 29 we[re] devoted to honoring past pres[i]dents of Ohef Sholom. A receptio[n] followed, sponsored by Siste[r]hood.

Temple Beth El, Charlotte

Temple Beth El's Sisterhoo[d] announces its 1983-1984 Boar[d] President, Lee Blumenthal; V. [P.] Ways & Means, Micki Schiffma[n] V.P. Program, Micki Lyons; V. [P.] Membership, Lisa Foley Treasurer, Pat Shapiro; Financi[al] Sec., Doris Edelstein; Corr. Sec[.] Jane Heller; Record. Sec., Robert Goldman; Oneg Shabbats, Nanc[y] Gugenheim; Shabbat dinner Sally Schrader & Susan Coen; Att[.] Sale, Ruth Lubin & Dolores Asteri[n] Gift Shop, Reggie Wittlin

nxongrams, Merle Prior; Golden ook, Betty Rosenbaum; College outh, Iris Friedlander; Cradle oll, Lala Clark; Publicity, Betty iver.

Sisterhood has bestowed a gift the Junior Judaica Encyclo- dia on the Library of Temple th El in honor of the Temple's th anniversary.

April 16 was an "Elegant Evening Dining," a progressive dinner served for the sixth year on that turday evening. Cocktails and rs d'oeuvres were served at the me of Shirley and Henry lomon; the dinner at the home of la and Sol Shapiro, and desserts re enjoyed afterward at the me of Jane and Orrin Nelson.

arlotte, N.C.

The annual membership eeting of Charlotte's Jewish mmunity Center on April 24 cussed on the Community oject, whose first phase is well its way towards construction.

Also on the agenda was the ction of officers and board of ectors for 1983-1984. They are: rold Josephson, President; Vice esidents, Peggy Gartner, Miles vine, and Michael Scharf; Larry rber, Treasurer; Linda Green- d, Corresponding Secretary, d Paula Musler, Recording cretary. Board of Directors are: chael Van Glish, Larry Horowitz, rence Jaffa, Alan Levenson, bert Tritten, Edward Warshaw- y, Barbara Zelickson for 4 year ms; Harold Levinson and Robert ein for 2 year terms; Harry rzack, Barry Kaye, and phanie Seitlin for 1 year terms.

HARLOTTE
NAI B'RITH WOMAN
Estelle Goozner

The Charlotte Chapter of BBW ld their Installation of officers on ednesday April 13, 1983; 11:30 m at the Country Inn in atthews.

Linda Binnick our Co-Pres. gave r welcoming address and Reggie Wittlin reminded us this was Remembrance week of the Holocaust of our 6 million lost Jewish souls.

Lorri Barman gave the Invocation and also mentioned the BBW is having the Mid-Atlantic regional Conference May 21-23 at the Hyatt in Richmond, Virginia.

Terri Cathcart announced the New Life members Toby Silber and Linda Binnick, both ladies were very much surprised by this wonderful gift from their husbands. Susan Bruck gave her greetings from Mid-Atlantic Region and claimed she has been in the Charlotte Chapter of BBW for 14 years and is happy in celebrating BBWs' 85th birthday anniversary presenting us with a cake.

Linda Binnick our Pres. gave her year end report saying we have gained 28 new members through many teas and coffees held through the year. BBW took part in the Hemo Rectal Colon paper work, sick loan chest, eye glasses for the needy, Alexander Home birthday cakes, pumpkins for Halloween for children who were hospitalized, scouts, Dolls for democracy, Arosa House committment, Public Affairs alerting the public to govt. programs and bringing in knowledge of candidates before voting on Election Day, ADL calendars to familiarize the schools of our holidays, Petition for DUI Laws, ERA coalition for choice, Adult Luncheon program and Community calendar and scheduling of events, etc.

Toby Silber our Co-Pres. thanked the board members for their wonderful work and help during the year.

Terri Cathcart discharged the old board members and presented the Mid-Atlantic Region certificates to Co-Presidents Linda Binnick and Toby Silber plus their past Pres. Pins Plaque and gavel for the year 1982-83.

We then held our BBW 7 branch Menorah lighting ceremony of our incoming officers.

Reggie Wittlin lit a yellow candle representing Justice.

Donna Apple had a blue candle lit representing Truth.

Carol Waldman lit a white candle representing Peace.

Nancy Kornhauser lit a green candle representing Harmony.

Toby Silber, Shirley Lane, Barbara Posner, Beth Linderman, Meryle Elko lit 2 candles of red representing Service and Benevolence. Linda Binnick lit a candle of purple representing Brotherly Love.

All this represented BBWs' dedication to service.

Bobbie Weiner gave the Benediction and said we must remember the people who died in the Holocaust; and also blessed the new board members for 1983-84.

LOUIS ALBERT ATTENDS NATIONAL JEWISH FAMILY CONFERENCE

ALBANY, NY—L. Louis Albert, Executive Director, of Charlotte Jewish Family Services is one of 50 participants from the United States and Canada who attended the first Management Institute for the profesional leadership of Jewish Family Agencies. The institute was part of the Jewish Services Association Conference held in Boston on April 17.

Conducted by the Division of Continuning Studies, State University of New York at Albany, the program focused on strategic planning. Participants learned how to construct strategic plans relating to significant issues facing their agencies.

"This program is an outstanding example of the growing recognition by not-for-profit agencies of their need to adopt to changing ecomonic conditions," says Marc S. Salisch, director of Community Education at the Unversity. "By adopting sophisticated management techniques, agencies can improve their ability to successfully in increasingly difficult times."

Temple Israel, Charlotte

Temple Israel Sisterhood held a luncheon meeting Thursday, April 14. Program was from the office of Crime Prevention, presented by the Charlotte Police Department. A film was shown, followed by a discussion on Home Safety and Crime Prevention. Election of officers was held. Officers for 1983-84 will be: President, Rhoda Gleiberman; Program Vice President, Blanche Yarus; Membership Vice President, Lois Benjamin; Simcha Vice President, Marcia Stern; Fund Raising Vice President, Debbie Hirsch; Corresponding Secretary, Ann Frohman; Recording Secretary, Paula Klein; Financial Secretary, Helen Friedman; Treasurer, Arlene Karp.

Couples Club held a Mystery Bus Ride on May 1st, beginning at 9 AM. There was a delicious lunch and an enjoyable day.

On Friday evening, April 15, Israel's Independence Day was celebrated at the "Wall" in the Temple Israel parking lot. A replica of the Western Wall in Jerusalem was erected, commemorating the 35th anniversary of the State of Israel. The celebration featured song, dance, and Israeli food.

On Sunday morning, April 17, a memorial service was held at Holocaust Square. May 8th was the occasion of a special Yom Haazmaut, Seder service, again celebrating Israel's Independence Day.

On April 24, Temple Israel Men's club held its elections, and featured as its guest speaker Mr. Robert Schwartz, representing Israel's Red Cross, the Mogen David Adeom.

Temple Israel's Kindergarten Graduation services were held Friday evening, April 29.

On May 22 Dr. Harry Chernotsky will speak on "Israel and the Arab World," in the last lecture of this season's forum. The last movie will be "Bye Bye, Braverman" to be presented on June 19 in the I.D. Blumenthal Hall of Temple Israel. Co-chairmen of the Adult Education Series are Shai Richardson and Sidney Goozner.

CIRCUIT RIDING RABBI

North Carolina has a new Circuit Riding Rabbi who will cover the area which includes Rocky Mount, Wilson, and Weldon. Rabbi Albert G. Silverman lives in Greenville, North Carolina, with his wife who is a physician at the University. Before moving to Greenville, Rabbi Silverman was teaching as Associate Professor at Southampton College in the law department. He was Rabbi on a part-time congregational basis in East Hampton and also practiced law.

In 1939 Rabbi Silverman received a Bachelor of Science degree from City College of New York, followed by an MHL from the Jewish Institute of Religion in 1943 and a D.D. from Hebrew Union College in 1968. He was admitted to the practice of law as Member of the New York Bar in 1974 and Member of the Federal Bar.

He was awarded the Holstein Prize in Philosophy at Hebre Union College. He has a readin knowledge of French, Germa and Hebrew. He has served a Dean at the Collegiate Institu where he taught also Politic Science, Commercial Law, an Credit Management, and supe vised studies programs of minori group and overseas students, H has been Instructor in Crimin Justice program at the New Yo Institute of Technology, served a Counselor to Jewish students B'nai Brith Hillel Foundations, an held a New York State Teacher license in Social Studies.

From 1948 to 1970 he wa "Minister to Temple Israel Jamaica, New York," with ministry of 700 families an directed a program of communi service, education and religiou practice.

He has a long record of varie experience which will be a sourc of benefit to the duties he no assumes. A hearty welcome extended to Dr. Silverman.

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N. C. Association of Jewish Women

Religious Instruction

History of N.C. Assoc. of Jewish Women

The first Religious Instruction Committee consisted of some of the Assn.'s best material; Mrs. G. Lichtenfels of Asheville, chmn., Miss Ruth Roth of Henderson, Miss Gertrude Weil, Miss Etta Spier of Greensboro, and Mrs. J. L. Emanuel of Raleigh. Mrs. Lichtenfels assumed her duties with a ringing challenge, "Let us make the names of Moses, David, and Jacob as familiar as those of Washington and Napoleon." Leadership of this committee rotated among the first five to compose it, with Miss Minnie Munich (later Mrs. Albert Klein of Greensboro) of Oxford succeeding..

It was planned to bring lecturers, Sunday school organizers, and itinerant teachers to the State; Mrs. H. Bluethenthal of Wilmington was chairman of this sub-committee, but the high fees asked by those whom the Assn. invited made the work limited. After a thorough trial, the sub-committee was abolished.

Under the Religious Instruction Committee, a special committee to procure a Traveling Library was appointed, with Miss Ruth Roth as chairman.

Booklets of prayers for children were printed, tracts were distributed, and news bulletins were issued from time to time as the Assn. grew. A Year Book published for the first time in 1922-23 contained the Field Secretary's report, officers and committee chairmen, and lists of members by towns, this necessitated the addition of Printing, Publicity, and Membership committees.

Self-Pay Plan Adopted

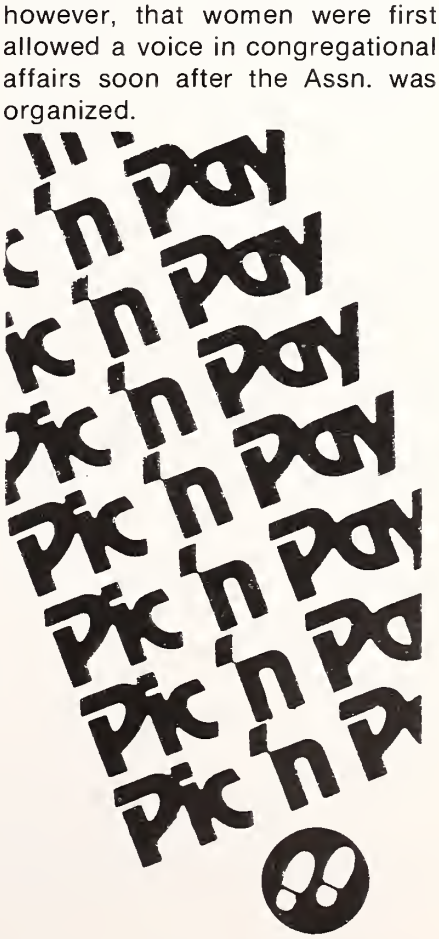
Coinciding with the 5th District B'nai B'rith meeting, the Greensboro conference was studded with brilliant social affairs, five in all, climaxed by a banquet and a ball. As a result, steps were taken the following year to simplify entertainment and to put the conference on a self-paying basis, though fond hostesses still demanded their right to vie with each other. With the change from private hospitality to paying their own hotel bills, the atmosphere became more business-like, and smaller towns no longer hesitated to extend invitations for the annual conference.

All first officers were re-elected for a second term as allowed in the Constitution, and the time meeting was changed to Fall because January bad weather might decrease attendance. Thus two conferences fell in one year—Greensboro in January, 1922 and Wilmington in November 1922. At the Wilmington meeting, however, sentiment favored a change to Spring because women in business found it hard to leave home in the Fall. The Spring time of meeting seemed ideal and with one exception (June 1925 meeting in Asheville) all subsequent conferences have been held in March or April. As two conferences were held in 1922, the next year was skipped in order to establish the spring schedule in 1924.

In 1922 the women were so concerned about the dearth of rabbis in N.C. that they wrote to the theological schools about it. They were advised that the demand exceeded the supply. Conditions improved rapidly, for by 1926 there were ten rabbis in the State, representing all branches of the faith. The splendid work of the communities not fortunate enough to have a rabbi was commended; if they accomplished that much without a rabbi, what could they not do if they had one?

The contributions made by the rabbis of the State toward realizing the ideals of the N.C.A.J.W. have been earnest and important. They have always been ready to visit other communities, often defraying their own expenses, although this failure to reimburse has been frowned upon by the Assn. At all times the rabbis of the State have served as chairmen of various committees or assisted in planning programs for meetings, institutes, and social gatherings. Theirs has been a pioneering task and they have in all instances measured up to the responsibilities of their high calling. The rabbis of the State were made honorary members of the Assn. in 1924.

It is not clear whether or not the formation of the N.C.A.J.W. had any influence in extending to women the privileges of membership in congregations throughout the State; the fact remains, however, that women were first allowed a voice in congregational affairs soon after the Assn. was organized.



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2. Jewish Mysticism and Jewish Mystics
3. Jewish Soul Music—Lecture and Concert

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Please enter my reservation for _____ persons listed below for the Institute from August 18 to 21. I understand that the full payment will be remitted no later than July 15 and that no refund will be made unless cancellation is made no later than August 7.

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REUVEN KIMELMAN
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e Biblical Image: Abraham or Moses
e Transition from Priestly Ideal to the Rabbinic
e Contemporary Ideal and What Fashioned It

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0 per person which includes tuition, room & meals.
osit of $25.00 per person is required with each reservation. The fee does not include charges for tennis, golf, and ming, which are available in the area.

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ISRAEL'S NEW REALITIES

by Arnold Task

From the vantage point of Beaufort Castle, the former PLO stronghold located on a mountain-top in Southern Lebanon, the northern communities in Israel appear as inviting targets for long-range missiles. The same is true for several Christian villages situated on Lebanese soil below the Crusaders.

As participants in the Chazon Mission sponsored by the United Jewish Appeal, this is one of the things we were able to see while being briefed on the realities of Israel in 1983. Preparation for the journey into Lebanon included wearing a bulletproof vest and riding in a caravan of buses, each carrying no more than twenty people. At the Castle we worked our way through trenches and tunnels built by the PLO, and we found some grim evidence of the war that was fought last summer. Furthermore, while standing on the mountain, we watched a group of Israeli jets fly by at a low altitude on an apparent mission in Lebanon.

On the top of Masada, we saw an army observation post where the Israeli soldiers invited several of us to climb up and join them. Looking through a telescope in the direction of Jordan across the Dead Sea, we were surprised to find another observation post with a telescope pointed in our direction.

All of these experiences were potent reminders of the continuing war in which Israel has been involved with her immediate neighbors for almost 35 years. At least for now, the border with Egypt does not pose a threat, but even that is changing as the memories of Camp David recede into history and as Mubarak moves his country back into a close association with the Arab League states.

Dr. Josef Burg, head of the National Religious Party who is also Minister of the Interior and a member of the Knesset since Israel's founding, as well as being one of the Camp David negotiators and a member of the negotiating team in the current talks with Lebanon, commented that "we are not as good as you would like to believe, and we are not as bad as some would have you believe." He noted that peace in the south of Lebanon should guarantee the peaceful life of those living in the north of Israel. He also observed that "until Camp David, there was no border with any peace treaty with any neighbor. I don't know of any country that lives without a peace treaty with any neighbor."

Speaking of Sadat's assassination, Burg asked, "Was a man killed, or was a vision killed? The vision is no longer alive as when Sadat was alive." He called attention to two of Israel's current problems: the short-term problem is how to come to peace with Lebanon, and the long-term problem is the establishment of good relations with Washington to our mutual interest."

Turning to the ongoing life and work in Israel, our visit brought us to the Alyn Rehabilitation Center where miracles are being accomplished with physically handicapped children. Two extraordinary success stories were shared with us about individu who, as adults, have been able live an active, productiv independent life in spite of th disabilities.

We also visited Nazaret Illit, t Project Renewal community w which Greensboro has be joined. We learned of the ma social and educational progra that are being developed to m the needs of the Russu immigrants and their families w are the primary residents of t area. The sense of relationship the people was deeply felt by c Greensboro contingent.

On the last day of the Mission, visited the Military Cemetery Jerusalem and saw the new grav that are the resting place for t Israeli soldiers who were kill this summer. The ages of t casualities are clearly indicated all of the grave stones. We reali even more that these young m died in the effort to bring a sense safety and security to the people Israel. In a real way, we live them and our work must contin to be on behalf of the cause which they lived and died.

One of our resource peo commented that Israel needs strong Diaspora, and the Diaspo needs a strong Israel. T partnership between us has ne stopped, and it certainly will n now.

...*"As the days of a tree, are the days of my People"*

Isaiah 65:22



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OPENING SCHEDULE: Thursday, May 19, 1983
2-5 p.m.—Arrival and Check-in
5:45 p.m.—Shavuos Mincha Service (Yizkor will be recited)
6:30 p.m.—Dinner
7:45 p.m.—Maariv Service
8:15 p.m.—Evening Program
Institute will be in session until Sunday, May 22, 11:00 a.m.

FOR FURTHER INFORMATION—Contact Baila Pransky, Coordinator, 704-366-5564 or Bobbie Pollard, Reservations and Transportation, 704-366-7846

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Enclose deposit of $_____ ($30.00 per person, balance to be paid by May 12)
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Make checks payable to: Charlotte Yiddish Institute—Jewish Community Center
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Charlotte, NC 28222

The Garden of Eden

by Dvora Waysman

The rather whimsical story began in a British science magazine called 'Nature.' The headline proclaimed: "Garden of Eden may have been near Afikim," which of course caused ripples at this Israeli kibbutz in the Jordan Valley. The report emanated from an article dealing with the estimated age—700,000 years—of fossils and tools found at the nearby excavated site of Ubeidiya.

Kibbutz Afikim was quick to quote reactions in its internal newsletter, such as mothers knitting fig leaves for their families; bachelors requesting that no apples be served in the dining room; warnings against poisonous snakes; and watchmen being posted at the gates with flaming swords and wings.

But all joking aside, what do we really know about the Garden of Eden? It is described with great beauty in Genesis, as part of the story of creation—a garden planted by the Lord and the first dwelling place of Adam and Eve. The name "Eden" is a Sumerian and means "plain." In the Midrash HaGadol, it states: "Eden is a unique place on earth, but no creature is permitted to know its exact location. In the future, during the Messianic period, God will reveal to Israel the path to Eden . . . Just as heaven is lined with rows of stars, so the Garden of Eden is lined with rows of the righteous who shine like the stars."

There is much to learn from the Biblical story, with regard to the profound psychology of temptation, and the consequences of sin. It has been written: "Every man who knows his own heart knows that the story is true; it is the story of his own fall. Adam is man, and his story is ours" (McFadyen).

Contrary to popular belief, there is no difficulty in reconciling the creation story with Darwin's theory of evolution. It really is unimportant if the narrative is literal or figurative-Judaism admits that the Bible often conveys deep truths of life and conduct by means of allegory. The Rabbis often taught by parables and eminent Jewish thinkers like Maimonides and Nachmanides interpret this chapter as a parable, with the serpent and the personification of man's sinful tendencies—the **Yetzer hara**, the evil inclination.

According to the theory of evolution, the long slow climb from the amoeba to man took place over millions of years. In the literal interpretation of Genesis, all things were created in six days, less than six thousand years ago, and man came "from the dust of the earth". Rabbi Israel Lipschutz (1782-1860) in his famed Mishnah commentary "Tiferet Yisrael" relies on the Kabbalistic theory that there are cycles of creation, and the one described in Genesis was not the first creation but the beginning of a new cycle. The dinosaurs and skeletons of primitive men were the remains of creatures from a previous cycle.

More recently, Rabbi A. Kook (1865-1935) declared that the theory of evolution was in full accord with Kabbalah, with the whole creation striving to express itself in ever higher forms eventually leading to God. He maintained that there is no conflict because the creation narrative belongs to "the secrets of the Torah" which must not be understood literally.

Nor is there need for the religious to worry that the theory of evolution degrades man. Man can feel humble (and humility is a virtue) because his origins are lowly. Yet at the same time he can be proud of his uniqueness as the culmination of evolution:

"What is man, that Thou art mindful of him?

And the son of man, that Th
thinkest of him?

Yet Thou has made him but lit
lower that the angels

And hast crowned him with glo
and honor." (Psalms 8:5-6)

What Jews must remember, ev
in the process of evolution, is th
God planned the creative activi
God was responsible for both t
arrival and survival of the speci
A man of faith is not prevented
new theories or scientif
discoveries from seeing the ha
of the Maker in all His works.

The Garden of Eden led
different interpretations in Jewi
and Christian doctrine. The lat
subscribes to Original Si
accompanied by vilification
Woman as the author of death a
all earthly woes. Judaism rejec
this, believing man was alwa
mortal and death did not enter t
world through Eve's transgressio
"My God, the soul which Thou ha
given me is pure," Jews pray eve
day.

Instead of the Fall of Man, v
preach the Rise of Man . . . each a
being capable of reaching t
highest peaks of a moral a
spiritual life. "There is
generation without its Abraha
Moses or Samuel," says t
Midrash.

Whether Nature magazine h
correctly identified the site of t
Garden of Eden or not, t
kibbutzniks of Afikim have the la
word. They maintain: "We alwa
knew that we lived in Paradise!"



Tradition in the Kitchen



MAKE THESE EASY CHEESY CORN MEAL CRACKERS YOURSELF

Have you ever thought of baking your own appetizer crackers? They're satisfying to make and much easier than you might think. Try your hand with this recipe for Easy Cheesy Crackers.

You will find that creating these corn meal crackers is a creative experience. Combine the basic ingredients — shredded Cheddar cheese, Parmesan cheese, water, butter, flour and enriched corn meal (with B vitamins and iron)— in an electric mixer. The corn meal gives the crackers a crisp texture, complimenting the richness of the cheeses.

Shape the one-inch balls by hand and place them on an ungreased cookie sheet. Flatten them with the bottom of a measuring cup that has been lightly floured. Then press fork tines into the tops, as you would for peanut butter cookies. The result is an attractive, decorative cracker suitable for serving to your best company. Try sprinkling them with sesame seeds before baking.

Easy Cheesy Crackers are easier to make than crackers from recipes which call for chilling and slicing dough. They are so flavorful that they do not require dips.

EASY CHEESY CRACKERS

- 2 cups (8 oz.) shredded Cheddar cheese
- ½ cup Parmesan cheese
- ½ cup butter or margarine, softened
- ¼ cup water
- ¾ cup all-purpose flour
- ¾ cup enriched corn meal
- 2 tablespoons sesame seed

Heat oven to 375°F. In large mixer bowl, combine cheeses, butter and water. Beat at high speed on electric mixer until light and fluffy. Stir in flour and corn meal; mix. Roll into 1-inch balls. Place on ungreased cookie sheet. Flatten with lightly floured measuring cup or glass. Press fork tines into top for decoration. Sprinkle evenly with sesame seed. Bake 10 to 12 minutes or until light golden brown. Remove immediately to wire rack. Makes about 6 dozen crackers.

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Marion, S. C.
Loris, S. C.
Conway, S. C.

Book Reviews

RIVINGTON STREET

by Meredith Tax,
WM. Morrow & Co.
431 pages $15.50

Ten thousand workers, arms linked and hands clenched in the air, are marching down the Bowery to New York's City Hall. It is December of 1909. Samuel Gompers, founder of the American Federation of Labor, remarks: "Never in all my life in the labor movement have I seen a strike meeting like this one." The figure standing beside him in the novel, **RIVINGTON STREET**, answers: "Why, no, you've never seen one that was mostly women."

In **RIVINGTON STREET** (to be published by William Morrow & Co. on June 2), Meredith Tax captures the excitement of an era in which immigrants became Americans, workers became union members, and women began to wake up to the fact that hard as they tried neither full citizenship nor full union membership was within their grasp.

From the turn of the century to 1918—the period covered in the book—New York was a center of growing trade union strength and an awakening feminist consciousness. The two movements matured together. For a while, male union members, women who worked in the sweatshops, suffragettes, and members of the Women's Trade Union League banded together. But the women who lived in the Lower East Side bore the brunt of the battle. In **RIVINGTON STREET**, the author describes how they were beaten by bosses, management goons, and the police and were betrayed by those who should have supported them.

This is a first novel. But Meredith Tax had earlier written a history of the interaction between the labor movement and the women's rights movement at the turn of the century. Using her research as the basis for fiction, in **RIVINGTON STREET** she interweaves the battles for union recognition and women's rights in her story of the lives of four Jewish women. These are a mother, her two daughters, and a friend of the daughters who come to the Lower East Side from Russia in the early 1900s.

The main characters are women whose lives cross and re-cross on Rivington Street. There are many others, male and female, from fiery Russian radicals to meddling matchmakers, from Bohemian artists to wealthy merchants, from socialite suffragettes to pimps and prostitutes. The world was a new one for them all. Airplanes and brassieres, Zionism and free love, modern art and family planning were signposts along the way to what Hannah and her family and friends toasted as a "bright future." But that was at the beginning of the new year 1918.

Howard Fast finds **RIVINGTON STREET** "a fascinating and exciting story."

Alix Kates Schulman writes: "Meredith Tax passionately and accurately recreates through the vivid lives of her characters some of the transforming events and movements of our century."

RIVINGTON STREET has been chosen as a duel main selection by the Literary Guild.

ABOUT THE AUTHOR:

Born in Milwaukee, Meredith Tax graduated with a Phi Beta Kappa from Brandeis University. After four years in London on a Fulbright Fellowship and a Woodrow Wilson Dissertation Fellowship, she returned to this country to teach English at Brandeis. The feminist and anti-war movements were major factors in her decision to abandon an academic career. Ten years of research into the history of the labor movement culminated in the publication in 1980 of **THE RISING OF THE WOMEN**. This extensive background is used wi dramatic effect in **RIVINGTO STREET**, described by the auth as "a serious work of history as w as a novel."

NEW YORK AIN'T AMERICA, The Best of Ephraim Kishon,

Bantam Books

paperback 235 pp $2.95

Ephraim Kishon is an Isra humorist with an internation reputation. His columns, publishe both in English and Hebrew Israeli newspapers have bee collected into several volum which have been translated ar published in many countries. C August 1, Bantam has published new collection titled **NEW YOR AIN'T AMERICA** in which observes the manners, moral peoples and politics of tw continents.

Charles Poore wrote in the Ne York Times, "Ephraim Kishon's w has already been compared to th of such a stylist as James Thurbe Soon the Savants will equate hi with Sholem Aleichem and Ma Twain. And Art Buchwald sai "Ephraim Kishon is the secon funniest humorist I know . . . he hilarious and I hate him."

THE FIRST STEP: A GUID FOR THE NEW JEWISH SPIRIT

by Zalman Schacter-Shalomi with Donald Gropman, Banta Books 160 pages $5.95

"A very modern master spirituality takes your hand a leads you inward, closer to God Rabbi Irvin Greenber National Jewish Resource Cent

Popular teacher and retre leader Zalman Schachter-Shalo draws upon Judaism, particula

at of the Kabbalah and addidism, as well as psychology, astern religions and other sciplines to create a guide for the odern day Jew. Titled **THE FIRST TEP: A Guide For The New wish Spirit**, the book was written th Donald Gropman.

The book grew out of Dr. chachter-Shalomi's teachings to s followers on weekend retreats, minars and university classes. s brand of revitalized Judaism s touched people from Esalen ekers to Orthodox yeshiva udents. In his book he addresses mself to such specific concerns how to create a "mini Sabbath" the middle of a working day in der to recharge oneself for the st of the day's activities; making e transition from the office to me; lovemaking, marriage, and vorce; parenting and preparation r the Sabbath.

Dr. Schachter-Shalomi has itten numerous articles and nographs on Jewish spiritual e and is the author of **"Fragments a Future Scroll: Hasidism for the quarian Age."** Since 1975 he has en Professor of Religion in wish Mysticism and Psychology Religion at Temple University in iladelphia.

EGACY OF NIGHT: HE LITERARY UNIVERSE F ELIE WIESEL

Ellen Sydney Fine. State niversity of New York Press. 200 ges including Appendix and otes. Cloth $33.50, Paperback 0.95

In his Foreword, Terrence des es of Colgate University asks the uestion, "How **shall** we live in the tter days of this awful century?" Ellen S. Fine, in this deeply alytical work on the writings of ie Wiesel, peers deeply into his ul. She understands the gnificance of each character in s works and describes the lationship between them. The fects of the Holocaust on Elie iesel are depicted in a manner which creates for the reader of her book a collection of vivid images. She deals with all of Wiesel's literary works as one total artistic product resulting from his experiences. She explains his created characters as parts of the author, telling the facts of his life which are repeated in his works, like a favorite subject which an artist paints again and again, in various lights and poses.

Much of the description of concentration camps recalls the inhumanity and gore of the infamous history of the Nazi era, and the question occurs whether the survivors were destined to suffer longer than those who perished. In their final sleep, perchance they dream no more, but the nightmare may never end for those who somehow managed to emerge to wake and sleep again.

For all who have read and still read Elie Wiesel's great intellectual monument to the victims of the Holocaust, **"Legacy of Night"** is a valuable and even necessary commentary. He wrote in French originally, the language deemed by Elie Wiesel as the finest of the several languages for expression he might have used. Quotations are given in both French and English, and her knowledge of French helps the reader's understanding. Since much is left for the reader to gather from the suggestions in Wiesel's novels, Ellen Fine's insight enhances the appreciation of his work. It seems to be a case of one artist's understanding the creation of another to assist the reader, like that which is gained in a course in Art Appreciation.

Estelle Hoffman

JEWISH BOOKS VIEWS AND REVIEWS

by Joseph Cohen

COMING OF AGE DOWN IN DIXIE

Probably the two most widely heralded literary movements in twentieth-century America have been the so-called Southern Renaissance, begun by the "Fugitives" at Vanderbilt University, crowned by Faulkner, and carried forward today by Eudora Welty and Walker Percy; and the American Jewish Renaissance, marked by the prestigious achievements of Bellow, Malamud, Roth, Heller, Singer, Mailer, Ozick and others. These two movements, one would have thought, might have touched one another somewhere along the way, producing for mainstream literary America a tradition of Southern-Jewish writing. No such tradition exists. Most of us would be hard put to name three or four Southern-Jewish novelists or the titles of their works. Margaret Mitchella, **bubeleh**, where are you hiding?

Despite the absence of a strong Southern-Jewish literary tradition, a number of novels have, in fact, been written. In this recently published, outstanding compilation **A Guide to Jewish Themes in American Fiction 1940-1980,** Murray Blackman lists upwards of forty titles about Southern Jews that have appeared in the last four decades. Written by both Jews and non-Jews, they have had no collective impact whatsoever. Most were by both Jews and non-Jews, they have had no collective impact whatsoever. Most were by unknowns, though a few have been penned by writers with well-established reputations, including Sholem Asch (**A Passage in the Night**), Gerald Green (**The Lotus Eaters**), Irving Shulman (**Saturn's Child**), Tom Lea (**Wonderful Country**), and William Styron (**Lie Down in Darkness**). None of these were Southern Jews writing out of that experience, and several only touch peripherally on Southern-Jewish life.

Perhaps the best known novels by Southern Jews are Paige Mitchell's **The Covenant** and Ronald L. Bern's **The Legacy**. "Paige Mitchell" is the pen-name used by Judy Segal who was born and reared in New Orleans, while

Bern is from Anderson, South Carolina. Another reasonably well-known novel is Richard Kluger's **Member of the Tribe**, based on the Leo Frank case. Kluger came from New Jersey. Novels about Southern Jews are set in Virginia, North and South Carolina, Florida, Georgia, Mississippi, Louisiana, and Texas. None in Tennessee or Alabama.

In the case of Alabama, its vacuum is being addressed this month, with the publication, surprisingly, of two novels: Roy Hoffman's **Almost Family** (Dial Press, $14.95), set in Mobile, and Susan Monsky's **Midnight Suppers** (Houghton Mifflin, $13.95), set in Montgomery.

Along with the coincidental publication of the two books within ten days of each other, they are phenomenally similar. Both are first novels by young, Alabama-reared Jews, two years apart in age. The only major discernible difference between them, apart from sex, is that Hoffman graduated from Tulane while Monsky got her degree from Brandeis. Even the dark bluebindings, and gold stamping, as well as the dimensions of the books, are practically identical. Both are stories about liberally inclined, restless, shrewd, tough Reform Jewish princess-type heroines, whose mature lives are played out against the backdrop of Southern history from the end of the Second World War, through the Civil Rights crisis, up to the present. In both books, the Hummingbird, the Crescent and the Greyhound bus play their runs, Jewish busy-bodies meddle, grandparents reminisce about their old world lives, clothing stores open and close, dime-store sit-ins are interspersed with the foreboding movements of the Klan, automobile accidents claim lives, and the smouldering ambivalences of Christian fundamentalists, torn between despising their Jewish neighbors as "Christ killers" and loving them as God's "Chosen People" invade and modify the lives of the Jewish protagonists, while the sun beats down relentlessly on friend and foe alike.

Both protagonists, Vivian Gold in **Almost Family** and Esther Berenson in **Midnight Suppers**, use confusion as a means of manipulating others to get their way. Keenly alive, they participate to the fullest in their own lives and the lives of their loved ones, selfishly motivated but enormously appealing. Each directs the lives of her menfolk and her children as a self-appointed choreographer of the dance of life. The tune they dance to metaphorically is "Stars Fell on Alabama." Indeed, both use dancing as a means of total expression when they want to break out symbolically from the routinized postures they have imposed on themselves. Their husbands adore them, take back seats complacently, are successful, Gold as a realtor, Berenson as a pediatrician; and everybody eats a lot of fried chicken and potato salad. Also crabs and shrimp.

Club life: the Gentile Old Dixie in Madoc (for Mobile) with its Jewish quota—the Golds made the cut—and the Progressive (all Jewish) in Montgomery, are each essential and each provides the setting for significant human interaction. At one point in their lives, both women miscarry. They each have children whom they fret over, and whose school essays (one in the form of a letter) get reprinted in full in the novels. Both fight with their daughters as the latter grow up and go off to Boston. These daughters both inherit their mother's contrasting vulnerability and toughness. In both households, there is the "other mother," the faithful black domestic, keeping one eye shut to the family's foibles, and one eye open to protect them against harm. Strangely, both books seem to have been influenced directly by Virginia Woolf's **To The Lighthouse**.

If so much is similar, then what is different? The stories are unlike one another, though the people are practically interchangeable. Hoffman's **Almost Family** is autobiographical, concerned primarily with Vivian Gold's twenty-five year long relationship to her black housekeeper, Nebraska Waters, and the efforts, futile in the end, each makes to overcome the social, economic, and political obstacles between them. Monsky's **Midnight Suppers** is about an understood but purposely unarticulated **menage** consisting of two pediatricians who are partners and the one wife they discreetly share between them. **Oy vey**, such goings on, who would believe! Nearly everybody, these days, I suspect.

Though Hoffman has a much better ear than Monsky for both Jewish and black vocal patterns, both authors are acutely sensitive to the nuances of communication that go on constantly between people intimately associated with one another. Yet for all the ramified aspects of Southern-Jewish life encompassed in both books, there is still something vital obscured. Somehow, the internalized richness of the specifically Jewish experience is not captured by either writer. Their attitudes and postures, influenced, no doubt, by the apprehensiveness of growing up "different" during unsettled times, are too defensive, excluding the satisfaction of owning a special, unique heritage interjacent to a larger exotic one like an exquisite emerald hidden at the base of a magnolia blossom. On the other hand, the authors make it clear that the emerald is there. If, by virtue of their youth they presently demonstrate in this respect more promise than achievement, we still have every reason to applaud and encourage them on their way, to say nothing of enjoying their charming books.

Copyright 1983 Joseph Cohen

THE SNAP by A. J. Quinnell. William Morrow & Co. 264 pages, $14.95

This book is not about Viet Nam. The time is June, 1981. The story is as topical and as fresh as this morning's newspaper.

On June 7, 1981, fourteen aircraft took off from the Israeli Air Force base at Etzion in the Sinai desert. Fifty-two minutes later, a pattern of 2,000 bombs was methodically dropped onto the Tammuz I nuclear reactor at El-Tuwaitha, Iraq. It was one of the most controversial air raids in history. The Iraquis claimed the reactor was strictly for peaceful purposes. But the Israelis knew better. And the Israelis also knew that if they were to avoid worldwide condemnation, they had to prove to the world's leaders that the Tammuz reactor was being used for making atom bombs.

What kind of proof was needed? The crack Israeli intelligence agency, Mossad, devised a plan to send an undercover agent into Iraq to photograph evidence of nuclear weaponry. The agent had to be the kid who could slip in and out of highly dangerous situations and come home with perfect pictures. There was only one man for the job. And only one small problem. Before Dave Munger could be useful to Mossad or to anyone else, he had to exorcise the spector of the last patrol in Viet Nam which haunted his mind day and night.

To the combat photographer, a "snap" is more than just a snapshot. At its best, the perfect snap is a moment of violence frozen in time. The ability to take combat snaps is "not a question of being a technically good photographer or even an artistic one. It was all a question of 'feel' and either you had it or you did not."

Dave Munger unquestionably had it, but he had something else, too. He had a memory from his last combat mission in Viet Nam so painful, so savagely gruesome, it was slowly driving him insane.

World-renowned combat photographer Dave Munger is the hero of A.J. Quinell's most recent international thriller, **THE SNAP**. It is a riveting espionage thriller. The Israeli raid on the Iraqui nuclear reactor is brought to life. It is good reading.

Suspense novelist A.J. Quinell is the author of **MAN ON FIRE** and **THE MAHDI**. He lives on an island in the Mediterranean.

SEASONS OF OUR JOY: A HANDBOOK OF JEWISH FESTIVAL

by Arthur Waskow, BANTAM
272 pages, $8.95 paperback

SEASONS OF OUR JOY is a trade paperback original, both a how-to book about the Jewish holy days and an examination of the meaning of the yearly cycle.

Arthur Waskow in **SEASONS OF OUR JOY** circles the Jewish calendar to provide insights into each festival: "The Jewish holidays are set in a pattern of two cycles—one based on the sun, the other on the moon. The four festivals based on the sun recognize the four seasons of the year, Pesach (spring), Shavuot (summer), Sukkot (fall), and Sh'mini Atzeret (winter). The second cycle begins with the new moon and follows through its phases, Rosh Hashanah (new moon), Yom Kippur (swelling phase), Sukkot (full moon), Sh'mini Atzeret (completes the cycle)."

SEASONS OF OUR JOY also includes recipes for each holiday. "The Jewish people have believed that how we eat has much to do with what we become. At every festival, Jews have assigned special foods as part of the celebration."





KEEPING THE DREAM ALIVE

By Don McEvoy

THE BRAIN MUSCLES IN

A generation ago Edward K. Smith wrote a book called *Last Train from Berlin* in which he described the stunning and stirring public spectacles which Hitler staged in the early days of the Nazi era. He explains how he was always in danger of being caught up in the emotion of the martial music, the waving of flags, the columns of uniformed marchers, and the parade of armaments. It was, he wrote, spectacular staging which swept one along in its emotional surge.

But, after a while, he wrote, "the brain muscles in" and in clear, cold analysis, one was able to see it all as the obscenity it really was.

Isn't that a magnificent phrase? "The brain muscles in."

That is the point where human history is changed. The brain muscles in and people begin to look at things in a different way. Age-old practices of injustice, which have simply been taken for granted, are suddenly subjected to reconsideration. We stop reacting with our feelings and pay attention to our intellects. "The brain muscles in."

Pope John XXIII knelt at the altar in St. Peter's in Rome on a Good Friday and began to recite the words of the liturgy, words which he had read thousands of times before. He came to the Latin phrase "the perfidious Jews," and suddenly his brain muscled in. The liturgy had to be cleansed of such false witness against one's brothers and sisters, and he changed it.

Rosa Parks of Montgomery, Alabama refused to get up and give her seat to a white patron and move to the back of a public bus, and a revolution in relationships between black people and white people in America was underway. The brain muscled in, and millions of Americans, both black and white, looked at the segregation system in a different way and determined that it had to be overcome.

The modern era of the Feminist Movement began when women took an analytical look at their status in society and decided that things didn't have to be that way, that they did not have to passively accept the roles which had been defined for them by men. It progresses as day by day more and more men let the brain muscle in and recognize that equality of opportunity is both just and pragmatic.

Consider the changes that can yet be made when that moment arrives that we let the brain muscle in. What, for example, would we do if we began to look at the millions of unemployed minority youth on the street corners of our cities in terms of broken dreams and wasted opportunity, rather than in fear of the social consequences when and if this human time bomb explodes? What would we do if we let the brain muscle in and decided that America cannot survive as a viable urban society with a permanently subsidized and impoverished underclass?

Or, consider the arms race. Isn't it time we let the brain muscle in?

(Don McEvoy is Senior Vice President of the National Conference of Christians and Jews. The opinions expressed are his own.)

Courtesy of the National Conference of Christians & Jews

BLUMENTHAL JEWISH HOME FOR THE AGED, INC.



North Carolina Jewish Home

P.O. Box 38 • Clemmons, North Carolina 27012 • 919/766-6401

Co-Sponsored by:

North Carolina Association of Jewish Women and North Carolina Association of Jewish Men

MAY 1983

Older Americans' Month, 1983

GUEST EDITORIAL

WHITE HOUSE CONFERENCE — ONE YEAR LATER

Bertha M. Holt

Mrs. Holt is a member of the North Carolina State Legislature. She served as a delegate to the 1981 White House Conference on Aging.

So — what was accomplished by many years of preparation, and one of the biggest Conferences ever on the needs of the elderly?

Past White House Conferences have laid the groundwork for such needed Federal legislation as the Older Americans Act, providing a mechanism for many vital services on plans through cooperative efforts with local, County, State and Federal governments.

The 1981 White House Conference did accomplish almost a miracle in creating a groundswell of support to save the Social Security System. Federal legislation is now in place to take care of Social Security for the immediate future, at least. That is just about the only positive response to the White House Conference on the Federal level.



Representative B Holt

The negative response has been the severe cut-back on federal funds which has left North Carolina facing a real budgetary shortage.

North Carolina used information gleaned from the White House Conference to take immediate and continuing action for our older citizens. The action was begun immediately after the White House Conference and was directly attributable to Dr. Ellen Winston, who was, at that time, Chairman of the Governor's Advisory Committee on Aging. Two Ad Hoc Committees were set up. One was the Ad Hoc Committee on Legislation with John Denning of Clinton, North Carolina, Vice President of the AARP, as Chairman. This committee meets every other month to investigate and recommend needed legislation to the General Assembly. At this time, eight or ten bills recommended by this committee have been filed and considered by the Legislature. Of these, three have been ratified. They are bills amending the Nursing Homes' and Domiciliary Homes' Bill of Rights; also a Joint Resolution recommending to the Governor that more Senior Citizens be appointed to State Boards and Commissions.

The second committee is the Ad Hoc Committee on Administration, which meets every other month also. Mr. Ted Williams of the Baptist State Convention is the Chairman. This Committee is studying possible improvements to the administrative regulations of State agencies dealing with the elderly. One project of this Committee has been to publicize the hiring of older workers, concentrating on a special week in May. This has had excellent results in the past.

cont. next page

SPECIAL EVENTS FOR MAY AT BJH

By Presidential Proclamation, Older Americans Month is celebrated each May. This month-long observance is our country's way of giving recognition to the fact that our older population is deserving of special recognition, respect, and honor.

Across the country, older people will both participate and be honored in a wide array of observances. At the Blumenthal Jewish Home, on Mother's Day, May 8, a special performance of the North Carolina Opera Company will provide a special treat for the Residents, family members, and their friends.

The performers are North Carolina Opera Artists-in-Residence. This professional group supports and promotes the musical arts in our state. The show, entitled "Under One Roof," will feature favorite selections from operas, operettas, and musicals which tie into the basic theme of the family. It is especially geared for an inter-generational audience — from toddlers to the elderly. "You're a Good Man, Charlie Brown" and "Cinderella" will serve the younger set, while "The Tales of Hoffman," "West Side Story," and "Fiddler on the Roof" are just a few of the selections that will appeal to all ages.

This unique presentation is sponsored through a special grant from Herman and Anita Blumenthal of Charlotte, North Carolina.

On May 12, the Residents of the Jewish Home will "pack up their ol' kit bag" and head for the Dixie Classic Fair Grounds. Once there, they will compete in the field day experience, "CELEBRATE!" with other residents from all the nursing homes in Forsyth County who are co-sponsoring this "senior olympics." The Residents have been training for the events which are geared to the abilities of the nursing home population.

Other special olympics have been held for various groups. This is the first to be geared to the older population residing in nursing homes. The recreation therapists of the participating homes are to be commended for scheduling and planning this event. We anticipate that "CELEBRATE!" will become an annual event, locally. Perhaps the idea will spread to other areas of the country, as the older population is recognized as participating members every month of every year.

Family and friends are encouraged and urged to join with the Residents at these special events.

WE RECALL

by the Residents of B-1

A recent topic for discussion on B-1 was "The End of World War II." These were some of the things the residents recalled:

I was engaged to a soldier who died.

I lost a grandson toward the end. So many relatives and friends died.

My sons came back alive. I was so grateful.

I was upstairs when my mother called me at home to tell me the war was over. I got down on my knees and thanked God.

It was wonderful. I was so glad.

We quit eating, and started dancing and singing!

I lost my job at the shipyard after the war, but I didn't care!

The shortage of supplies gradually eased. Five years later I got a new car and some insulation for my roof!

We express great appreciation to the following friends of the Home who made donations during the month of March, 1983.

ENDOWMENT FUND

Philip Datnoff
Sam Margolis

BUILDING FUND

Ronald Green

IN MEMORY

We mourn the loss of Fannie Frank, Marie Witten, Jordan Morris and Vertis Leinbach. May their cherished memories bring comfort to their loved ones.

cont. from first page

North Carolina has been able to lead the way nationally with visionary and forward looking legislation as well as executive planning. Dr. Ernest Winston has been a national leader in this field. Early in his administration, Governor James B. Hunt, Jr. named Nathan Yelton as the first Assistant Secretary on Aging in the Department of Human Resources.

At Mr. Yelton's death, Mr. Ernest Messer was appointed as Assistant Secretary. Mr. Messer, former member of the General Assembly had been named by Speaker of the House, by Carl Stewart, Jr., as the Chairman of the first Standing Committee on Aging in the State House. Mr. Messer has carried over to the Division of Aging his experience and expertise on matters pertaining to a gradually aging population in this State.

Due to early leadership, and a continuing emphasis on these matters, North Carolina is moving ahead with positive State action to build on the 1981 White House Conference experience.

FOCUS ON A RESIDENT

CHRISTINE DANIELS

by Sharon Roever, R.T.

hristine Daniel was born in eview, South Carolina in 1898. was one of ten children. Her er was a farmer who also owned ank and a general store. Her her was a housewife who oyed making quilts and cro- ting.

hristine attended a boarding ool during high school years, n went to Winthrop College, ere she majored in Home Eco- nics and received an M.A. in ence. She then taught school l she married at the age of 24. he and her husband, Louis, were happy. Louis was the manager Coca-Cola plant in New Bern, it was here that they settled raised their three children.

fter her children were in college, ng World War II, Christine ognized the serious teacher rtage in her area, and agreed to ch elementary science to help



Christine Daniels

finish off the academic year. She enjoyed her return to the classroom so much that she re-entered the profession, teaching the fifth grade until she retired. In addition to her professional responsibilities, Christine also was active in church and social work.

An energetic, enthusiastic woman, Christine brightens even the darkest day with her radiant smile and cheery greeting of "Hey! How are you?" She is well-known for her musicianship as a singer and as a harmonica-player, and often helps lead other residents in song or in small group activities.

PLEASE TELL ME

by Debbie Host
Admissions Coordinator

Can husbands and wives come ogether?

y all means. Couples may room ether or separately as they wish. asionally, a husband or wife ht have to precede the other, as n only one bed is available at a . There is usually, however, only ort separation time.

Once I come in, can I go out night or for the weekend to visit family?

Yes. We encourage leaves of ence. We do need your doctor's nission. Several of our residents e for a week's vacation.

May I choose my roommate?

nfortunately, no. When choos- suitable roommates, we have to look at the overall picture of the Home and work for the good of the whole. We do, however, take into consideration any preferences that our residents have.

Q. I like to play the piano. Can I continue playing it at the Home?

A. We have a piano on each of our three Units. We encourage our residents to make music as often as possible — for their pleasure as well as for the pleasure of those who listen!

Q. Who tells the residents when they should take baths? My mother never remembers to take hers.

A. Our nursing staff supervises and/or cares for all activities of daily living. Each resident has baths scheduled on a regular basis, and each resident is given the encouragement or assistance he/she needs for bathing.

CALENDAR FOR MAY

MAY 3
A Wing Community Meeting, 2:00 pm

MAY 4
Contemporary Issues, 3:45 pm
Ladies' Coffee Club, 2:00 pm

MAY 5
Flower Arranging, 1:00 pm
Contemporary Issues, 3:45 pm

MAY 6
Outreach Movie, 10:00 am
Social Hour, 3:00 pm

MAY 8
MOTHER'S DAY
All family members and friends are invited to the special performance of the NC OPERA, 2:00 pm at BJH

MAY 10
*Clemmons Senior Citizens' lunch, 9:45 am
Contemporary Issues, 3:45 pm
*Winston-Salem Symphony, 7:00 pm

MAY 12
*CELEBRATE! Field and fun day at the Dixie Classic Fairgrounds. 9:30 am-3:00 pm

MAY 13
Men's Club out to the movies

MAY 17-19
Shavuoth Services
May 17th — 6:30 pm
May 18th — 9:30 am
May 19th — 9:30 am

MAY 24
*Out-to-lunch, 11:00 am
3:45 pm Contemporary Issues

MAY 25
Birthday parties, 3:00 pm

MAY 26
Flower Arranging, 1:00 pm
Contemporary Issues, 3:45 pm

MAY 27
*Out-to-lunch at Kioto Japanese Steak House, 11:00 am

MAY 30
Memorial Day

*Off-campus activities

We invite families and friends to join us for these special events during the month of May.

FOCUS ON THE STAFF

JACKIE HARDY, Dietary

by Helen Bumgardner,
Director of Dietetics

The Dietary Department was pleased to have Jack Hardy join us in January, 1983 as our stock person. His main duties are to receive and store all dietary supplies and then to deliver these supplies as needed to the kitchen and service areas.

Jack, who is a native of Winston-Salem, graduated from Parkland High School in 1977. After graduation, he joined the Army, serving four years in Fort Knox, Kentucky and Freidburg, Germany. He was a gunner serving as assistant chief, with six men under his direction.



Jackie Hardy

During his stay in Kentucky, he met his future bride, Pamela. They were married in November, 1982.

Jack is impressed by the friendliness of people at BJH, and thinks that the Home is a beautiful place. We in Dietary are pleased to have such a pleasant, efficient and hard worker join our staff, and hope that Jackie will be a part of the BJH family for many years to come.

BOOK REVIEW

A Piano for Mrs. Cimino,

by Robert Oliphant. Englewood Cliffs: Prentice-Hall, 1980.

This is a work of fiction that packs a wallop, for the issues defined by Robert Oliphant are pertinent to all aging people and their families. Although not a great literary achievement, the book's significance lies in its dramatization of the main character's plight and its emphasis on rehabilitative techniques.

Due to a physical episode of unclear origin, Mrs. Cimino becomes confused and is subsequently hospitalized. From the ambulance ride to the hospital, during which her wedding ring is stolen from her finger, through abrupt hospitalization, being declared incompetent, placement in a nursing home and having her house and belongings sold without her knowledge, Mrs. Cimino undergoes a series of indignities which seem to define forever the boundaries of her aged and infirm state. While her family members are concerned about her welfare, they remain unaware that her condition could be due to a temporary crisis that should not necessarily solicit such finalizing measures. Mrs. Cimino's own difficulties in seeing and hearing make communication with others even more difficult, and she quickly abdicates all responsibility for herself, sinking quickly into a resentful but blurred existence.

After her granddaughter ensures placement in a home that promotes rehabilitation, Mrs. Cimino is forced to upgrade her behavior. As she spirals upward, her demands for self-responsibility grow and she surprises her family by completely reversing the dependency cycle.

We cheer Mrs. Cimino as she moves on her own to Florida, having successfully negated her status as "incompetent." In its emphasis on rehabilitation and achievement, Mr. Oliphant plants ideas that are both refreshing and challenging. His study of the problems of maintaining dignity and control over one's own life, and his sensitivity to the serious issues of old age, illness and dependency make this a novel well worth reading.

HAPPY ANNIVERSARY

These employees celebrate th
May employment anniversari

1 YEAR

Marcia Lambe, Nursing Asst.,

2 YEARS

Marlene Newell, RN, B-1
Joanna Tucker, Dietary

3 YEARS

Vicki Brown, LPN, B-2

4 YEARS

Pat Beard, Nursing Asst., A Wi
Kim Phillips, Nursing Asst., B

6 YEARS

Esther Peay, Dietary
Barbara Ragan, Nursing Asst.
A Wing

8 YEARS

Pauline Allen, Nursing Asst., E

16 YEARS

Mary Carson, Nursing Asst., E

HAPPY BIRTHDA

May your name be inscribed
the Book of Life with Health a
Happiness:

Sarah Atlas
Christine Daniel
Emilie Froehlich
Rose Leibowitz
Anna Passman
Mayer Schulman
Louis Sutker
Douglas Vaughn

WELCOME

May you have a long, happy a
healthy life:

Agnes Collier Cahill, Winst
Salem, North Carolina
Ella Sarah Grosser, Myrtle Bea
South Carolina
Phillip Garrick, Charlotte,
North Carolina
Belva Jaro, Winston-Salem,
North Carolina
James Womble, Winston-Sal
North Carolina
Bessie Fagan, Charlotte,
North Carolina
Bettie Jane Doss, Winston-
Salem, North Carolina

PASSOVER, 1983



lice Fruh presents a hand-embroidered matzoh over which she made for the Home to Norman liner, Pres., Board of Governors.



Dr. Sarah Mendlovitz assists her husband, Al., Executive Director of the Home, in the ritual washing of hands.



ah & Usher Zimmerman (Charlotte) at the Seder.



Lillian & Michael Andron assisted in the first Seder.



Benjamin Andron looks on pensively.



Rose Block asked the blessing over the Second Seder meal.

WHAT'S BEEN HAPPENING?



Ida Watman, Delia Sonnenshein and Gladys Hixon enjoyed Irish poker at the St. Patrick's day party.



Mildred Yanko & Mary Chizik played "Irish Bingo



At the gaming tables of St. Pat's Pub and Casino: Rick Rogers, Jordan Morris and Bob Gerringer



Going for the Irish Sweepstakes: Brona & Zeno Si Hannah Levy, Stephanie Holub & Lillian Sutton.



Spring comes to BJH, and little lambs delight residents & visitors alike.



Making the most of the warm spring sunshine, Bo James, John & Dolly lie down on the job.



at could be more appealing & cuddly than a little ppy? Why — six puppies!



Ed Williamson (Winston-Salem) and Janet Case



A sweet kiss for Gladys Hixon!



Madeline Martinet snuggles with her sleepy puppy.



Ruth Folkner admits "I love dogs!"



Helen Schwartzman & Elsie Robertson discuss the puppies' care with their owners.

Gifts

IN MEMORY OF:

MRS. IDA BERMANN
By: Mr. & Mrs. Murray Abeles
B'nai Israel Sisterhood
High Point, N.C.
Mr. & Mrs. Jake Brody
Mr. & Mrs. Harry Ershler
Mrs. Sara Feen
Mr. & Mrs. Louis Klaff
Mr. & Mrs. Lewis Kress
Mr. & Mrs. Dave Lafferman
Mr. & Mrs. Alex Safir
Mr. & Mrs. Jacke Samet
Miss Bess Schwartz
Miss Edna Schwartz
Mr. & Mrs. Edward Silver
Mr. Philip Silver
Mr. & Mrs. Robert Silver
Mrs. Janet Wechsler

MR. RICHARD BERNSON
By: Mr. & Mrs. Emil Goldsmith

MRS. BELLE BOXER
By: Mr. & Mrs. Abe Bober
Mr. & Mrs. Richard Bober
Mr. & Mrs. Joe Cohen
Mr. & Mrs. Manuel Eisenberg
Mr. & Mrs. Saul Mandel
Mrs. Maurice Neiman
Mr. & Mrs. Nathan Sutker

MR. ABRAM BRODY
By: Mr. & Mrs. Stanley Taylor

MR. SIDNEY BROCKMAN
By: Mr. & Mrs. Leo Hoffman

SISTER OF MR. ARTHUR CASSELL
By: Miss Bess Schwartz
Miss Edna Schwartz
Mrs. Philip Silver
Mr. & Mrs. Robert Silver

MRS. SARA CORPENING
By: Mr. & Mrs. Robert Silver

MR. JACK DRAPTIN
By: Mr. & Mrs. Sumner Fineberg

MR. HAROLD DRESNER
By: Mr. Jack Cohen
Mr. Jimmie Cohen
Mr. & Mrs. Joe Cohen
Mr. & Mrs. Manuel Eisenberg
Mr. & Mrs. Emil Goldsmith
Wayne, Nancy, Winna & Kristin Hunsucker
Mrs. Sylvia F. Kurtz
Mr. Jack Leader
Mrs. Maurice Neiman
Mrs. Jerrie Schild
Mr. & Mrs. Harold Shapiro
Mrs. Ruth L. Silverberg
Helen & Sarah Ward

MR. MORRIS EISENBERG
By: Mr. & Mrs. Simon Krock

MRS. MATILDA FINE
By: Mr. & Mrs. Julius Nelson

MR. BOB FINKELSTEIN
By: Mr. & Mrs. Jerome Madans

MR. BEN FLEISHMAN
By: Mr. & Mrs. Joe Robinson
Mr. & Mrs. Jacke Samet

MRS. FANNIE FRANK
By: Mrs. Bess Aberman
Mr. & Mrs. George Ackerman
Mr. & Mrs. Gerald Allweiss
Mr. & Mrs. Abe Bober
Mr. & Mrs. Richard Bober
Mr. & Mrs. E. E. Bradley
Mr. & Mrs. Barry Brodsky
Mr. & Mrs. Ivan Chase
Mr. Jack Cohen
Mr. Jimmie Cohen
Mr. & Mrs. Joe Cohen
Mr. & Mrs. Phil Datnoff
Mrs. Doris Edelstein
Mr. & Mrs. Manuel Eisenberg
Mr. & Mrs. Samuel D. Grosswald
Mrs. Ruby L. Kimrey
Mrs. Gertrude G. Kosch
Mr. & Mrs. Simon Krock
Mrs. Sylvia F. Kurtz
Mr. Jack Leader
Mrs. Elizabeth K. Long
Mr. & Mrs. Saul Mandel
Mrs. Sandy Margolis
Mrs. Maurice Neiman
Mr. & Mrs. Jack Schandler
Mrs. Jerrie Schild
Mrs. Ruth L. Silverberg
Mr. & Mrs. Abe Slutsky
Mrs. A. E. Smith
Mr. & Mrs. Nathan Sutker
Mr. & Mrs. Milton Tager
Helen & Sarah Ward

MRS. AARON GALLOWAY
By: Mr. & Mrs. Edward Silver

MR. & MRS. JACOB GOODMAN
By: Mr. & Mrs. Irving Pollack

MS. IRENE GURNEY
By: Mr. & Mrs. Saul Mandel

MRS. HERBERT KAPLAN
By: Mr. & Mrs. Jack Levin
Mr. & Mrs. Seymour Levin
Mrs. Stella Levin

MR. EDDIE KATZEN
By: Mr. Harvey Kanter
Mrs. Marian Kanter

MR. LEONARD KATZEN
By: Mr. Harvey Kanter
Mrs. Marian Kanter

MRS. SARA G. LEVY
By: Mrs. Maurice Neiman

MR. WILLIAM LORENZ
By: Mr. & Mrs. Saul Mandel

MRS. ROSE MACKOVER
By: Parents Without Partners, Inc. Greensboro Chapter
Mr. & Mrs. Richard Perlish

MRS. MOLLIE WHITE MACKS
By: Mr. Leonard Arenson

MRS. DORA MASTER
By: Mr. & Mrs. Julius Nelson
Mr. & Mrs. Bernard Szabo

MR. MAX MELASKY
By: Mrs. Maurice Neiman

MR. STEVEN MITCHELL
By: Mr. & Mrs. Joe Cohen
Mrs. Maurice Neiman

MR. & MRS. LOUIS POLLACK
By: Mr. & Mrs. Irving Pollack

MRS. MINNIE RABHAN
By: B'nai Israel Sisterhood, High Point, N.C.
Dr. & Mrs. Rodney Block
Mr. & Mrs. Ben Chernoff
Mrs. Sylvia Cooper
Mr. & Mrs. Stanley Herman
Mr. & Mrs. Lewis Kress
Mr. & Mrs. Morton E. Rabhan
Ms. Sandra R. Rabhan
Mr. & Mrs. Alex Safir
Mr. & Mrs. Ben Shapiro
Mr. & Mrs. Edward Silver
Mrs. Philip Silver
Mr. & Mrs. Robert Silver

MRS. CELIA RABINOWITZ
By: Mr. & Mrs. Emil Goldsmith

MS. AMY ROSENBERY
By: Mr. & Mrs. Saul Mandel

MR. BURTON SEDERHOLM
By: Mr. & Mrs. Alan H. Miller

MRS. SYLVIA SELIGSON
By: Joanne, Jerry, John, Richard & Anne Hersh

MR. MORRIS M. SEDERHOLM
By: Mr. & Mrs. Phil Datnoff

MR. WILLIAM SHAVITZ
By: Mrs. Sylvia Cooper

MR. PAUL SKOLNIK
By: Mr. & Mrs. Jack Levin
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MS. IDA CORENMAN
By: Ms. Sue Kraft
Mr. Sid Wintroub

MR. CY JACOBS
By: Mrs. Yvette Pearlman

MRS. ROSE KATZOFF—95th
By: Mr. & Mrs. Isadore Kramer

MS. SUE KRAFT
By: Mr. Sid Wintroub

MRS. ROZ LAVINE
By: Mrs. Yvette Pearlman

MR. BERT LYNCH
By: Mrs. Stella Levin
Mrs. Yvette Pearlman

MRS. HENRIETTA MELTSNER
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MRS. GLORIA ROBINSON
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IN HONOR OF:

B-2 STAFF
By: Mrs. Ann S. Johnson

MRS. GERTRUDE EISENBERG
By: Mr. & Mrs. Simon Krock

MY MOTHER & FATHER DURI[illegible] PASSOVER
By: Mrs. Hannah Levy

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MR. HERMAN BERNARD, MAN[illegible] THE YEAR AWARD
By: Mrs. Sylvia Cooper

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By: Mr. & Mrs. Harry Ershler

MR. & MRS. ALEX SAFIR, ON E[illegible] OF GRANDDAUGHTER, MICHE[illegible] WHITT
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THIS MIRACLE

by Herman Wouk

Of all that has been written about Israel, I think it is safe to say that the oldest report on it remains the best: The Holy Bible. The most striking thing about Israel now probably is that it still looks like the setting of the stories of Genesis and the Book of Kings.

Of course, there is a thriving and boisterous young republic living its life in that setting now. But when you have driven a car a little way from the modern cities; when the night has fallen and the stars shine clear; when you step out of the car and smell the pure cool night air and hear the lowing of distant cattle . . . at such time you are in the Land of Canaan, The Land of Promise, The Land of Abraham. You do not read these emotions and these impressions into the landscape. They rise up to conquer and possess your soul. It is a moment of magic that leaves you never quite the same.

I am describing the romance of Israel, perhaps; although as a romancer I believe in the tough truth of such impressions. Drowning out the romance, or rather shutting in from sight as the blaze of the sun shuts up the view of the stars, there are the facts of the State.

There is the roughness and the excitement of pioneer life. There is the pride of accomplishment, of being up against raw trouble in many ways and of meeting it always with clear eyes and with hard muscles. There is the enchanting palimspses of all the different kinds of world Jewry gathered in one place: the exotic Jews from the nearly forgotten enclaves in the hills and valleys of the Middle East, the Jews from Western lands, each with peculiar note and cultural set: the blend is strange and heady.

There is the broad spectrum of religious observance, ranging from the other-worldly absolutism of the most rigid sects through the most sophisticated yet reverent modern Judaism of the Mizrachi workers, to the candid naturalism and humanism of the advanced thinkers who remain deeply Jewish for all their modernism.

Maybe the most striking fact about the people of Israel is that each individual seems so very important to the country. True, the people clash in factional disputes, as all peoples do; and true, their disagreements are often violent. But they are all essentially precious to each other. The young are prized and proud. The old are not discarded. Their usefulness lasts as long as their lives; and if fate makes them helpless, they are scrupulously and lovingly tended. The deep traditional humanity of the Jewish people flowers richly in Israel.

These broken impressions say so little, so very little. I always end by telling my American friends the same thing: go there yourself as soon as you can . . . you cannot afford to miss this miracle of our century—the land of Israel real and alive again after a lapse of two thousand years.

Once this land was a dream. Now it is those two thousand years that seem to be the dream. You breathe in, with the air of the Holy Land, the deep sense that there always was, and always will be, an Israel.

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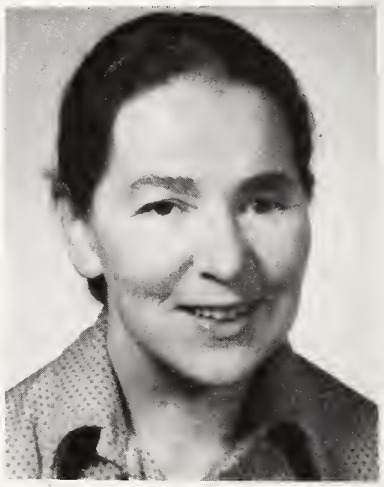
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THE THIRTY-SIXTH ANNUAL INSTITUTE OF JUDAISM AT WILDACRES

How Does Judaism Face The Future?

Eva Jospe



Born and educated in Germany, Eva Jospe studied at the Universities of Frankfurt/Main and Berlin and did graduate work in philosophy at Georgetown University. Currently she is professorial lecturer in Modern Jewish Thought in the Department of Religion of George Washington University and the Department of Theology at Georgetown University. She wrote the introduction to and edited and translated **Reason and Hope: Selections from Hermann Cohen's Jewish Writings**, and edited and translated **Moses Mendelsohn: Selections from His Writings**. She also translated Martin Buber's **Early Addresses** in the volume **On Judaism** as well as scholarly works on Maimonides and Spinoza. In addition to serving on the faculty of various Adult Education Institutes, she has lectured and taught courses within the framework of congregational study groups.

Lecture Topics: Judaism as a Philosophy of Life

1. Mystery and Commandment—The Essence of Judaism: The Thought of Leo Baeck
2. The Life of Dialogue—Judaism "Encountered"; The Thought of Martin Buber
3. Dissent from Tradition—Judaism Reconstructed; The Thought of Mordechai Kaplan

Dr. Alfred Jospe



Dr. Jospe, who has served on the faculties of numerous B'nai B'rith Institutes, received his rabbinical training in Germany and holds a Ph.D. in philsophy from the University of Breslau and a D.D. degree from Hebrew Union College—Jewish Institute of Religion. After serving as rabbi and lecturer in Germany, he was associated with the program of the B'nai B'rith Hillel Foundations at West Virginia and Indiana Universities and from 1971 to 1975 was Hillel's International Director. He has lectured widely in North America and overseas and is presently a board member of the Leo Baeck Institute, the Hillel Commission and the Commission on Adult Jewish Education of B'nai B'rith. He is the editor or author of a number of books and articles on Jewish thought and life, philosophy, and education. At present, he teaches at The American University.

Lecture Topics: Judaism as a Way of Life

1. The Ethical Imperative: The Foundation of Jewish Ethics
2. Jewish Ethics and the Morality of the Market Place
3. The Jewish Argument with Authority; Protest and Dissent in Jewish Tradition

Rabbi/Dr. Reuven Kimelman



Rabbi Kimelman is assistant Professor of Talmud and Midrash at Brandeis University. He has Bachelor Degrees from Columbia University and the Jewish Theological Seminary, two masters Degrees from the Seminary and Yale University and his PhD from Yale. He has published in many scholarly publications and is widely known for his monographs in scholarly volumes. He has been the recipient of many fellowships.

He is an associate of the National Jewish Resource Center and on the roster of the Institute Faculty of B'nai B'rith. He is a frequent lecturer and has been selected by Moment Magazine as "One of the Jews to watch in the 80's."

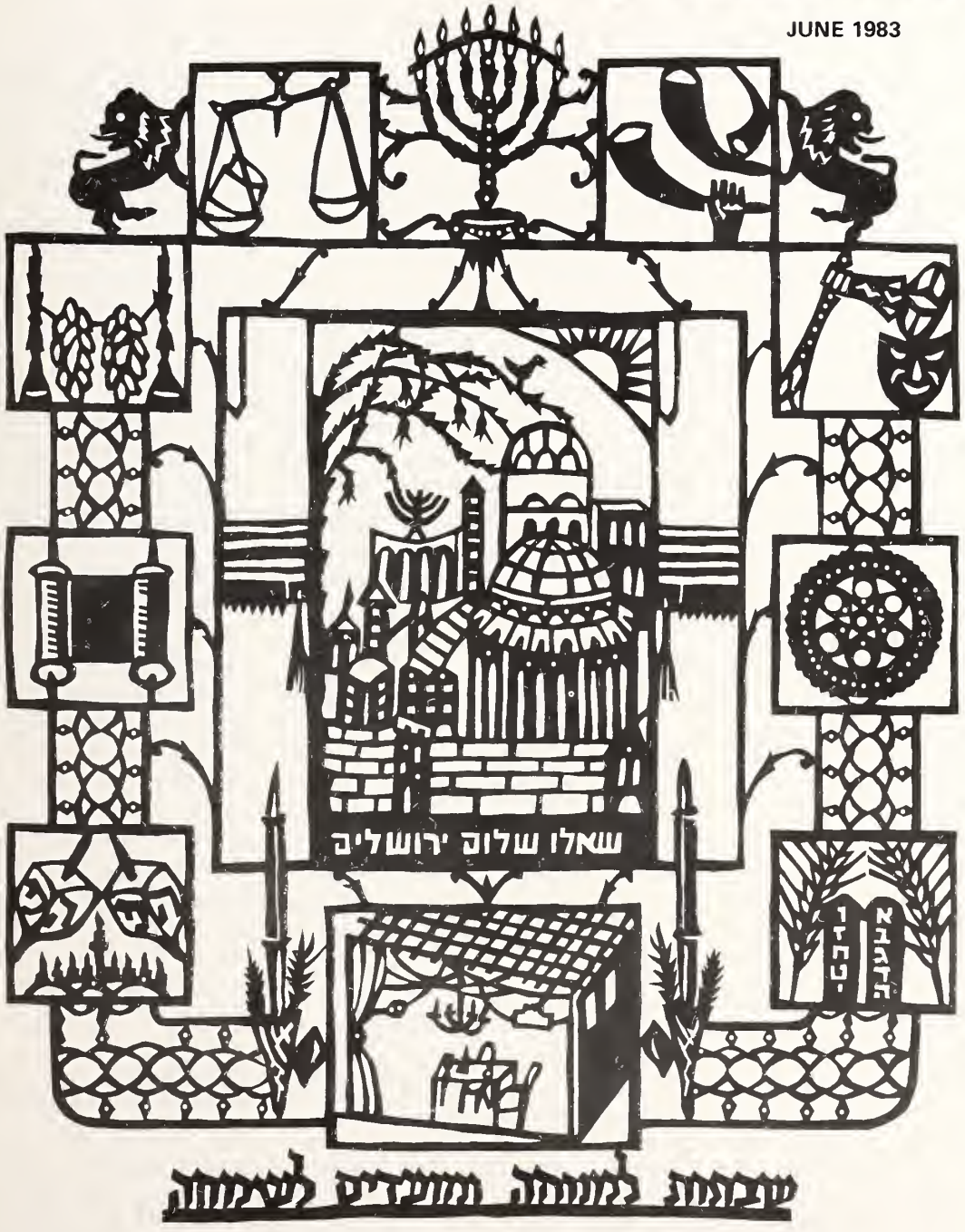
Lecture Topics: The Changing Images of the Ideal Jew

1. The Bibical Image, Abraham or Moses
2. The Transition from Priestly Ideal to the Rabbinic Ideal
3. The Contemporary Ideal and What Fashioned It

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Times
Outlook

JUNE 1983



Blumenthal Jewish Home News begins on Page 23

Editorial

SECRET WAR
—M. J. Rosenberg

Hoag Levins calls it the "secret war" against Israel. He is referring to the unprecedented effort now underway to end the "special relationship" between America and Israel—and replace it with an alliance with Saudi Arabia and other oil states.

Levins believes that the effort is succeeding—and no wonder. "In 1981 more than 700 of America's largest corporations in 42 states held contracts for approximately $35 billion worth of business with Saudi Arabia. And each of these corporations . . . had hundreds of subcontractors and vendors equally dependent on maintaining the good graces of Muslim leaders whose countries now collectively represent the single richest market in the world," he writes.

Levins new book *Arab Reach: The Secret War Against Israel* describes the sophisticated effort that is being made to exploit the corporate connection on behalf of the Arabs. He believes that the Jewish community and other supporters of Israel) will be hard-pressed to match this growing anti-Israel force.

One of the best scenes in a book that is filled with dramatic scenes is a post-AWACS victory party at the Tunisian Embassy in Washington on Oct. 28, 1981. The Saudis had just won the AWACS battle by a Senate vote of 52-48. It had been a long struggle—one that ended when several opponents of the sale switched sides, buckling under to Administration and corporate pressure.

The victory party was a festive one. "Throughout the night," Levins writes, "the halls . . . resounded with the glee of a crowd whose members told and retold the story, and toasted and retoasted the defeat of Israel."

Levins writes that "some of the loudest toasts" were from Sen. John Tower, chairman of the Foreign Relations Committee. "Each had played a crucial role in undercutting the Israel lobby's campaign in Congress"

"Tower and Percy threw their arms around each other as the Arab banquet crowd cheered. 'Here was the great guy," said Percy, hefting his champagne goblet to Tower.

"Tower hoisted his own goblet to Percy. 'Here was our leader,' he said, beaming."

Levins considers the threat to Israel a real one—one that emanates from several different sources. However, it is the transfer of sophisticated weaponry to the Arabs that makes the threats credible.

Levins notes that in 1973 Israel confronted an Egyptian army equipped only with "state-of-the-art Soviet electronic weapons" and "just barely escaped defeat." In the next war, if there is one, the threat to Israel will be infinitely greater.

As Levins tells it, it would be hard to imagine a greater catastrophe than the Yom Kippur war. Israel had lost 840 tanks—or almost half of its entire tank corps. The Egyptians had overrun the Bar-Lev line and were pushing on through the Sinai. Syrian forces in the north were on Israel's borc with few obstacles between th and the Galilee. A thousand Isr lis had been killed. At that po Levins recounts, Prime Minis Golda Meir, weeping, told an a that "Dayan wants to talk ab the conditions of surrender." D an had told Meir: "This is the e of the Third Temple (meaning State of Israel).

It didn't come to that beca Israel, according to Levins a sources he cites, resorted to so extraordinary measures—and cause the United States agree a speedy resupply of the Isr forces. Still, it is a frighten story, one that Levins tells wel

It is a reminder, if one is ne ed, that although Israel appe militarily secure as it begins 36th year, this security may only an illusion. After all, Isra felt secure and confident in O ber 1973. In fact, it was that sense of wellbeing that may h contributed to the intellige failure that almost meant total aster. More than any other co try, Israel lives on the margin margin that was almost erase 1973.

As is obvious, Hoag Lev *Arab Reach* is not a comfor book. From the AWACS battl the '73 war, and with stops at United Nations, in Europe, an the board rooms of the lar banks, he paints a bleak pic of an Israel embattled.

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This month's cover is a paper cut by Israeli artist Yaacov Neeman.

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Jessie Sampter— A Symbol for American Zionism

by Dr. David Geffen

"Life here feels new, wonderful and free", Jesse Sampter wrote in 1933 in her introduction to the volume *Modern Palestine*. "Someone asked me whether I planned a separate chapter on the youth movements of Palestine, but the whole of Jewish reconstruction in in Palestine is a youth movement, which does not mean that all its workers are young. The time of youth predominates, but even more—*the spirit of youth.*"

Then she pointed out the key challenge that had to be faced, modern yet eternal. "The chief anxiety and test of the Halutzim, the young pioneers, is the education of their children in their own spirit. The first pioneer children are now growing up. They are staying in Palestine, staying on the land. Hope follows their movements."

Hard to Predict

When she was born in New York on March 22, 1883 to a secular family with no special Jewish identification, it was impossible to predict that Jesse Sampter would become an American Zionist poet laureate. After an early childhood attack of polio left her crippled, it was difficult to foresee that she would come to live in Palestine (Israel) in 1919. Once there, who would have imagined that she would set up classes for Yemenite girls, adopt a Yemenite orphan, tour the pioneering settlements of the Emek and depict them in verse, become a member of Kibbutz Givat Brenner and contribute the funds to build a convalescent home there?

Her early years were spent in the serenity of an uptown New York family which was strongly committed to ethical concepts but where no Jewish atmosphere was in evidence. Quite early Jesse displayed literary talent and in 1897 her first poem was published. Caught up in the maelstrom of Zionist fervor which filled New York in the first decade of the 20th century, she came under the influence of giants like Henrietta Szold, Judah Magnes and Mordecai Kaplan.

Zionist Handbook

Henrietta Szold sensed the depth of Zionist feeling in Jesse Sampter and recruited her into the newly created Hadassah organization in 1912. Jesse was given the responsibility of preparing a basic handbook on Zionism, and she proved herself up to the task.

This major project was financed by Justice Brandeis and became the volume entitled *A Course in Zionism*. A collection of essays and data on the roots of Zionism, the Zionist movement and its personalities, the book first appeared in 1915. A bestseller because of its clarity and due to the enthusiasm in some circles of American Jewry for the Zionist cause, the book was completely updated and reissued in 1920 as *A Guide to Zionism*. Following her aliya in 1919 Jesse Sampter was asked to prepare a third edition which came to be known as *Modern Palestine*. The change in the title reflected not only a new spirit in the wake of the Balfour Declaration but also the fact that Jesse was now actually residing in the country itself.

Aliya

Jesse initially lived in Jerusalem where conditions were extremely difficult. She endured very heavy snowstorms during e first winter in the city. In Oct 1920, she wrote home about food situation: "It is hard to good milk, but Dr. Helena Ka has her own cow, so that prob is solved for us".

While in Jerusalem she se classes for Yemenite wor girls, and even adopted one, coming a single parent at a t when the custom was rare. Mo to Rehovot in 1922 she contin her intensive efforts with Yem ite working girls. Greatly desi to see the budding settlement the Emek she made a tour of t by wagon in 1926 (in spite of physical disabilities). Her col tion of prose poems entitled *Emek,* captured the intensity these new settlements and picted the spirit of the pione who inhabited them.

Jews and Arabs

Of special interest was her s sitivity to the Arab-Jewish qu tion. In her article on the "Jew Ideal of Nationalism", she str sed a number of points in reg to the Arabs. She wrote that must first "make the Arabs rea that our economic interests identical with theirs and our po cal and cultural aims comple tary to theirs". Our second ta she emphasized, "is to deve our institutions in such a way t they will give the Arab masses impetus and possibility to att an approximately equal stand of life with our own, that is, literacy, economic and soci hygenic conditions".

Jesse realized the difficulty attaining such goals. But in h own dramatic style she called f action. "So far we have done ve badly. Consequently we are

great danger . . . We need a school of Prophets to go out alike to Arab and Jew, to dwell as shepherds in the Arab villages and explain and expound. They will be opposed by both Arab and Jew, yet they will be none the less Jewish for Jewish opposition".

Tribute

In 1938 Jesse Sampter died at Kibbutz Givat Brenner where she had settled in 1933. One of her contemporaries penned these lines of tribute in the Hebrew press:

"Who has left us with the death of Jesse.
Our friend, but not just ours.
A friend of every flower and every child.
A friend not just of our generation,
but a woman in whose heart lived the memory
of countless generations, memories of the
prophets of Israel and of ancient visionaries."

Then he continued, "In the fullness of her broad intellect she had the ability to re-evaluate all the worldly treasures and to draw upon new wells of the spirit". On the centennial of her birth, we may draw upon the spirit of her creativity to give a revitalized sense of direction to that Zionist ideal which burned in her soul and dominated her life, both in America and in Eretz Yisrael.

Over the years, Jesse Sampter's name has perhaps tended to be overshadowed by other great figures in American Zionism. Yet she is a symbol, not only of the Zionist idea, but also of its personal realization, of aliya, of individual hardship, effort and satisfaction. Surely, this is what Zionism is about.

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Kibbitzing: Community News



Charlotte B'nai B'rith Women held their Human Relations Award luncheon at the Sharonview Country Club. This year's Award was given to Marilyn Maxson. (Left to Right): Beverly Greenwald, chairperson for the day; Linda Binnick, Co-President; Marilyn Maxson, Honoree; Tobey Silber, Co-President; Marilyn Maxson's granddaughter is in front.

COMMUNITY NEWS
OHEF SHOLOM TEMPLE,
NORFOLK, VIRGINIA

On Sunday, May 15, 28 young people were confirmed in the sanctuary of Ohef Sholom Temple. Cantor Howard Bender was guest soloist at the service, a beautiful and inspiring morning.

On Friday, May 20, members joined in a Covered Dish Sabbath Dinner filled with Sabbath song. After dinner Sabbath services were held.

On Sunday, May 22, a Closing Day Picnic of the Religious School was held. At this annual event there were food and games.

Ohef Sholom Temple sponsored a Moonlight Cruise on the Carrie "B" on Saturday evening, May 21. Musical entertainment, refreshments, and fun were enjoyed by all.

The Annual Meeting of Ohef Sholom Temple was held at 8:00 p.m. on May 26. The Temple appreciates the support of members.

JEWISH MEN'S GROUP
AIDS SCHOLARS, HILLEL

The North Carolina Association of Jewish Men (NCAJM) has appropriated half the money in its treasury to two causes.

It has decided to give $5,000 to the North Carolina-Israel Visiting Scholar Program and $1,500 to the North Carolina Hillel Foundation.

The action was taken at the annual meeting of the association Sunday, April 24, in Raleigh.

Cyril Jacobs of Greensboro was elected president of the NCAJM for the next 12 months. Ernest Fleishman, now of Lumberton, but who plans to move to Greensboro, was chosen vice president.

Michael Andron of Winston-Salem explained a plan to keep communities up to date on the latest books, films, electronic devices and other aids for the Jewish education of young people. The Resource Center for Jewish Education is to be formed, under the wing of the Blumenthal Foundation.

The NCAJM also went on record as supporting drives to raise $250,000 for an endowment for the visiting scholar program, and $40,000 for a bus for the Blumenthal Jewish Home.



Mrs. Wendy Yudell Rose

COMMUNITY NEWS
YUDELL-ROSE WEDDING

Wendy Sue Yudell and Sanford Jay Rose were married Saturday, May 21 at Temple Beth El in Charlotte. The bride's parents are Mr. and Mrs. Robert Yudell of Charlotte, and the groom's parents are Mr. and Mrs. Leon Rose of Raleigh. The bride graduated from East Mecklenburg High and the University of Georgia. Mr. Rose graduated from Broughton High in Raleigh, Wingate College and UNC at Charlotte. Mrs. Rose works at The Cuttery and Mr. Rose works at Stoneville Furniture.

The reception was held at the Sheraton Center. After a honeymoon in St. Thomas, the couple will reside in Charlotte.



Daniel Jay Tulman and Melissa Jayne Bennett

TULMAN-BENNETT ENGAGEMENT

Mr. and Mrs. Stanley Tulman, formerly of Winston-Salem and now residing in Charlotte, N.C., and Mrs. Theodora Bennett of Tucker, Ga., joyfully announce the engagement of their children, Dr. Daniel Jay Tulman to Miss Melissa Jayne Bennett. Miss Bennett is also the daughter of the late Dr. Sidney B. Bennett.

Miss Bennett has a B.A. degree in Art Education from Adelphi University in Garden City, N.Y., and an M.V.A. (Master Visual Arts) from Georgia State University. she teaches art and music in the Dekalb County school system in Atlanta, Ga.

Dr. Tulman, an optometrist, received a B.S. degree in mechanical engineering at N.C. State University in Raleigh and another B.S. degree in visual sciences at the Pennsylvania College of Optometry in Philadelphia, Pa. He also received a Dr. of Optometry in Philadelphia, Pa. He also received a Dr. of Optometry (O.D.) degree from the same college and is now practicing in Lithia Springs, Ga.

A June wedding is planned in Atlanta, Ga., Congregation Beth Shalom.

MRS. STANLEY KARESH RECEIVES PHYLLIS GRUSIN WEINSTEIN AWARD

Charlot (Mrs. Stanley) Karesh, of Charleston, S. C., received the Phyllis Grusin Weinstein Award for Outstanding and Continuing Service to Judaism at the 24th Annual Conference of the Southern Branch, Women's League for Conservative Judaism (WLCJ), held in Pensacola, Florida, April 24-26.

Established in 1975, the Award honors Phyllis Grusin Weinstein, of Birmingham, Alabama, who organized and headed Southern Branch at its inception 26 years ago. The Award is presented in odd-numbered years upon the recommendation of a Committee, which reviews Southern Branch leadership performance and may, but is not obligated to, select a candidiate for the Award.

Mrs. Karesh has served Southern Branch as a Board Member, Vice President, and President (1974-76). She is also a former National Vice President and continues as a National Board Member of WLCJ. She has served on the Board of Directors and as Vice President of her congregation, Synagogue Emanu-El in Charleston. She has also served as President of her Sisterhood and in numerous other capacities in the Jewish community, as well as taking an active part in local civic, cultural, and professional affairs.

Mrs. Karesh is an accredited Discussion Leader for Southern Branch, which consists of 22 Sisterhoods from eight Southern states. Mrs. Harriet Schaffer of Memphis, TN, is President.



Richard Levy & Timmy Kallam

GREENSBORO, N. C.

Mr. and Mrs. Kilgo Corino Levy announce the marriage of their son, Richard Lee Levy of Greensboro to Timmy Kallam of Greensboro on June 18 in Temple Emanuel Synagogue. She is the daughter of Mr. and Mrs. M. G. Kallam, a native of Ohio. Richard L. Levy is employed by Food World Stores, Inc. in Greensboro. The couple will live at 4918 W. Market Street, Greensboro.

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TEMPLE ISRAEL, CHARLOTTE, N. C.

Confirmation services were held Friday, May 20, at Temple Israel. There were 14 members in the Confirmation Class.

Lloyd Scher, Yearbook Chairman, is requesting photos of members' celebrations such as Bar Mitzvahs and weddings during the past three years. Black and white photos should be sent to him in care of Temple Israel before July 29.

Officers of Temple Israel for 1983-1984 are as follows: Jerome Levin, President; William Ashendorf, 1st VP; Judi Strause, 2nd VP; Marilyn Tuckman, Sec'y; Fred Bergen, Treas.-Adm.; Murray Bodner, Treas.-Fin.

COMMUNITY NEWS TEMPLE BETH EL, CHARLOTTE, N. C.

Fifteen Confirmants of Temple Beth El participated in the Confirmation Service on May 17, having completed the requirements of the religious school.

The annual Wildacres Weekend is scheduled for July 7-10. On May 13 photos of past weekends at Wildacres were exhibited. For information call Sally Schrader.

Men's Club of Temple Beth El announces the following officers for the coming year: William Livert, President; Alan Shuart, V.P.; Irving Mond, V.P. Religious; Bob Salvin, V.P. Social Programs; Arthur Turk, Sec'y.; William Grifenhagen, Treas.

Officers of Temple Beth El for the coming year will be: Allen Gordon, President; Bennett Lyons, V.P. Fin.; Bob Zipp, V.P. Memb.; Vicki Neumann, V.P. Ed.; Howard Neumann, V.P. Bldg.; Betty Rosenbaum, Fin. Sec'y.; Lee Diamond, Treas.; Iris Friedlander, Sec'y. Officers were elected at the Congregation meeting on May 15. A covered dish dinner preceding the meeting was enjoyed by all who attended.

HIGH POINT

Arthur Sandman of High Point, NC was among more than 90 graduates honored at the 89th annual commencement exercises of the Jewish Theological Seminary of America on Sunday, May 15, in New York City.

Mr. Sandman, son of Rabbi and Mrs. Robert Sandman of High Point, received a bachelor of arts degree from both the Seminary College of Jewish Studies and Columbia University. Among his academic awards were the Halpern Award, the Class of 1919 Award and the Rudavsky Award. His father is the Rabbi of Congregation Bnai Israel, in High Point.

Commencement was held this year at the Park Avenue Synagogue, 50 East 87th Street.

THE FAMOUS MART

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ALL LOCATIONS IN CHARLOTTE, N.C.

BETH EL TEMPLE, LUMBERTON, N. C. PROGRAM OF JEWISH MUSIC PRESENTED

Three-thousand years of mus was the theme of a program pr sented to the Adult Educati class of Beth El Temple Congr gation a week ago. Rabbi Robe Seigel used tape recordings play a variety of music.

Ancient instruments includ the ram's horn (shofar) and tv types of strings (quanam and u that can still be heard in the Mi dle East today. The ram's ho was used to play traditional tru pet calls of alarm. These san notes are part of the High Ho day services each year all ov the world.

Israeli music was classified periods associated with times national emergency, beginni with the 1948 War of Indepen ence. The first set featured t Song of the Palmach (Speci Forces) which is a martial air. T second set consisted of a fo song (Mulhar Sinai) associat with the 1956 Sinai Campaig The third set was the winning e try in a song contest that ha pened to coincide with the "S Day War" of 1967. The prize-wi ning song is called Jerusalem Gold (Yerushalayim Shel Zaha and is replete with nostalgia.

Longing for Peace

The time of the 1973 Yom Ki pur War was represented by tv songs. One has the name Let Th Be the Last War (Hamilchan haachrona) and the other is al a wishing song (Lu Yehi ?) abo the future. The Israeli portion the musical program conclud with the song Peace to Isra (Shalom al Yisrael) which is contemporary tune.

Examples of contempora American Jewish music can next. These included a selecti from the Song of Songs (Ku Lakh), the prayers It's Good Give Thanks (Tov Lehodet) a

Rebuild the Temple (Yeboneh Hamigdosh), a rousing Halleluyah, and another prayer, Cleanse the Hearts of Your Servants With Truth (Vitaher Libenu) followed by We Thank You (Dayenu) in "bluegrass" style. Other samples of contemporary music were named For All the Miracles (Al Hanisim) and Praised Be the Lord (Boruch Hu) and If You Will It, It's No Dream (Im Tirzu).

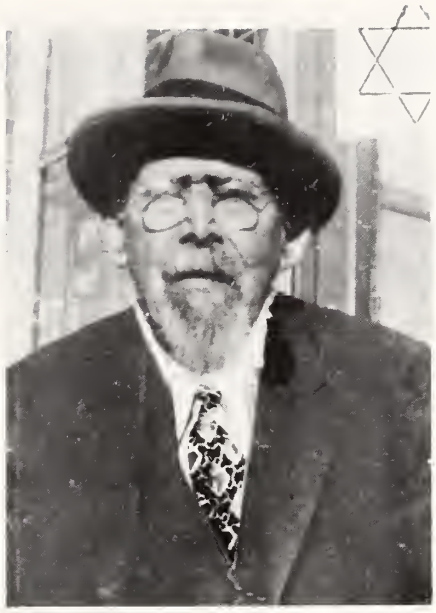
The program concluded with The Hope (Hatikva) a patriotic anthem that is reminiscent of Smetana's Moldau (Vlatava) and Central Europe.

EDITOR'S NOTE: Will the person who sent the information below (and other previous items) kindly write to us, printing his name and address.

Photo is of the late Louis W. Levy of Sandy Run, N.C. Five miles south of Fayetteville, N.C. on Hwy. 301 and 307 is the old Hebrew Cemetery called the L. W. Levy Graveyard.

Louis Levy came to America in 1866 from Germany. He married Mrs. Mary Manuel in 1869, whose father was Jordan Manuel. Back to 1775 Jews and Gentiles attended the same log house called Synagogue and Church with Croatan Indians.

Louis Levy ran a wine house and sold wine by the drink to Croatan Indians and other people who came to America from England by sailboat, landing on the bank of Cape Fear River near New Berry. Louis W. Levy and three sons, Matthew J., Henry C. and Louis Jr. Henry Clay Levy ran a shoe shop on Hillbear Street in Fayetteville. The Louis Levy name was known for three generations across America. The names still stand on the tombstones. Mrs. Celia Ann Levy died July 4, 1914 and Robert



Louis W. Levy

Wesley Levy, her husband, died in 1929 at the age 98, the grandson of Louis Levy who came from Germany and son of Louis Levy Jr. These tombstones can be seen on a hill west of Lakedale, N. C. Jews came to Williamston, N. C. as early as 1775 from Germany and France, and their name can be found in books in Charlotte and New Berry, N. C. and Charleston, S. C. Louis Levy Jr. died at age 90 and is buried on Hwy 311 near High Point, N. C.

THE MASTER'S VOICE

My dog may lie so quiet and still,
But she will jump and run at her master's shrill.
No matter if it's work or play,
If it's her master's voice, she comes without delay.
But being human, I do not heed
My Master's voice as it gently pleads.
Running as though I did not hear,
Forgetting my Master forever cares.
Alone in sorrow I cry at fate,
Forgetting that maybe I came too late
To the sound of my Master's voice.

Ruth Ritter
New Bern, N. C.

CONSERVATIVE RABBINICAL ASSEMBLY VOTES

Four votes of the all male Rabbinical Assembly, the organization of 1200 Conservative Rabbis representing 1.5 million congregants, at an annual convention in Dallas, Texas, defeated a motion to admit a woman applicant. She is Rabbi Beverly Magidson of St. Louis, Missouri, and was ordained as a Reform Rabbi at the Hebrew Union College-Jewish Institute of Religion. She submitted her application to the Conservative Rabbinical Assembly two years ago. Acceptance requires a vote of 75%. 210 voted in favor of her admission and 75 voted against it.

Dr. Egon Mayer, Associate Professor of Sociology at Brooklyn College, New York, told the Assembly that there has been a 300% increase in the rate of conversion to Judaism over the past 30 years. Studies have been made from 1975 to 1982 claims this number of converts to Judaism is greater than the decline in the American Jewish population due to intermarriage. Dr. Mayer said, "Converts can, and to some extent have, set in motion the gradual reversal of a century of secularization and religious decline among Jews in America."

Many presidents have been accused of being hypocritical. Even homely "Honest Abe" Lincoln was once charged in a debate with being two-faced. Lincoln's reply was a beaut, according to historian Harold Holzer, "If I had another face, do you think I'd wear this one?"

District Five B'nai B'rith
presents

Wildacres Institute of Judaism No. II
THE SOUL OF JUDAISM

August 18-21, 1983
Wildacres, Little Switzerland, North Carolina
Institute Chairman: Dr. A. J. Kravtin

RABBI MOSHE SHUR

Lecture Topics:

1. The BA'AL SHEM TOV: A Search for the Soul
2. Jewish Mysticism and Jewish Mystics
3. Jewish Soul Music—Lecture and Concert

RABBI HOWARD A. ADDISON

Lecture Topics:

1. What is Prayer?
2. Ritual and Myth
3. Toward a Revitalization of Jewish Worship

SCHOLARSHIPS

We encourage couples under 40 years of age to attend our Institute. In order to facilitate this we are offering partial subsidization of $125.00 per couple for at least 4 worthy couples who apply. This will be administered on a first come basis. Please designate such a desire on your application.

DAY CARE PROGRAM

A Day Care Program will be conducted by Miriam Rhodes for those children attending with their parents. Children, of course, must be old enough to participate in such a program and we must have enough children to make it worthwhile for Mrs. Rhodes. There will be games, arts and crafts, hikes and walks to nature trails, etc.

RESERVATIONS

(Make checks payable to: B'nai B'rith Judaism Institute)

Adults: $125.00 per person which includes tuition, room & meals.
Children: 6-12 years—$80.00 3-5 years—$35.00 2 and under—no charge
A deposit of $25.00 per person is required with each reservation. The fee does not include charges for tennis, golf and swimming, which are available in the area.

RESERVATION APPLICATION—DISTRICT FIVE B'NAI B'RITH INSTITUTE OF JUDAISM—1983

Please enter my reservation for _____ persons listed below for the Institute from August 18 to 21. I understand the full payment will be remitted no later than July 15 and that no refund will be made unless cancellation is made no later than August 7.

I enclose deposit of $ _____ Full payment of _____

Name _____ Address _____

Name _____ Address _____

Telephone Number _____ Date _____

Are you a member of B'nai B'rith Men ____ B'nai B'rith Women ____?

Please mail reservation and check—payable to B'nai B'rith Judaism Institute—to Dr. A. J. Kravtin, 1715 Preston Drive, Columbus, Georgia 31906; Phone (Office) (404) 324-1086 (Home) (404) 327-5176.

North Carolina B'nai B'rith
presents

The 36th Annual Institute of Judaism at Wildacres

How Does Judaism Face The Future?

August 21-25, 1983
Wildacres, Little Switzerland, North Carolina
Institute Chairman: Cy Jacobs

EVA JOSPE
Lecture Topics: Judaism as a Philosphy of Life
1. Mystery and Commandment—The Essence of Judaism: The Thought of Leo Baeck
2. The Life of Dialogue—Judaism "Encountered": The Thought of Martin Buber
3. Dissent from Tradition—Judaism Reconstructed: The Thought of Mordechai Kaplan

DR. REUVEN KIMELMAN
Lecture Topics: The Changing Images of the Ideal Jew
1. The Biblical Image: Abraham or Moses
2. The Transition from Priestly Ideal to the Rabbinic Ideal
3. The Contemporary Ideal and What Fashioned It

DR. ALFRED JOSPE
Lecture Topics: Judaism as a Way of Life
1. The Ethical Imperative: The Foundation of Jewish Ethics
2. Jewish Ethics and the Morality of the Market Place
3. The Jewish Argument with Authority: Protest and Dissent in Jewish Tradition

SCHOLARSHIPS
We encourage couples under 40 years of age to attend our Institute. In order to facilitate this we are offering partial subsidization of $135.00 per couple for at least 4 worthy couples who apply. This will be administered on a first come basis. Please designate such a desire on your application.

RESERVATIONS
(Make checks payable to: B'nai B'rith Institute No. I)

$135.00 per person which includes tuition, room & meals.
A deposit of $25.00 per person is required with each reservation. The fee does not include charges for tennis, golf, and swimming, which are available in the area.

RESERVATION APPLICATION—B'NAI B'RITH INSTITUTE OF JUDAISM—1983

Please enter my reservation for _____ persons listed below for the Institute from August 21 to 25. I understand that the full payment will be remitted no later than July 15 and that no refund will be made unless cancellation is made no later than August 7.

I enclose deposit of $ _____ Full payment of _____

Name _____ Address _____

Name _____ Address _____

Telephone Number _____ Date _____

Are you a member of B'nai B'rith Men ____ B'nai B'rith Women ____?

MAKE CHECKS PAYABLE TO: B'NAI B'RITH INSTITUTE NO. I
P. O. BOX 10582
GREENSBORO, N.C. 27404

N. C. Association of Jewish Wome

DR. NELL HIRSCHBERG RECEIVES HUMAN SERVICES AWARD

On April 24 the N. C. Association of Jewish Women met in Raleigh for the annual convention. On this occasion Dr. Nell Hirschberg was given the Governor's Human Services Award. Below follow excerpts from the awards ceremony:

On this, the 62nd birthday of our association it may be well to recall the early history of NCAJW. When 32 women from all parts of the State gathered in Goldsboro in 1921 at the invitation of Mrs. Sol Weil, few congregations or other formal Jewish organizations existed in North Carolina, for only a few communities included more than a handful of Jews. Jews everywhere were concerned about increasing evidence of anti-Semitism and discussions at that first meeting indicated the need for a strong central organization. Thus the NCAJW was founded.

Mrs. Weil, who became the first president of the association, felt that it might be difficult to draw women of all branches of the faith together and expressed this feeling in her first address to the women gathered in Goldsboro: 'Let us above all remember', she said, 'that we are children of many mothers, that we have different points of view, different methods of reasoning. Let us be just to each other, give to each other the same patient hearing that we ask for ourselves. Let those of us who have orthodox views believe that the radical views may be as sincere as our own; those of us who are conservative or radical believe the others just as honest as ourselves, so that harmony and peace may mark our coming and our going'. Mrs. Weil's remarks are as pertinent today as they were in 1921.

A resolution passed at this first convention stated in clear language that the NCAJW shall be allied with neither conservative nor reform Judaism nor be federated with any national Jewish organization, but should be devoted only to the promotion of Jewish interests in the State of North Carolina. This tenet has never been changed and has worked well for us and much good has been accomplished by working together in this spirit.

The achievements of the association are well known to most of you. Since 1921 the devoted work of many women has contributed to our success and the record proves that we can work together whenever a need is brought to our attention. These needs have changed over time and will continue to change. In the early days our women were concerned about the lack of rabbis, of religious schools and of Jewish books. In 1921 only two rabbis were to be found in the entire State, but in only five years their number had grown to ten and these ten were willing to serve not only their own but also other communities. They helped our association plan activities and extend influence. It is not clear, however, whether these same rabbis were also instrumental in giving women the privileges of congregational membership or whether this was a sign of the general improvement of the status of women who just recently had been given the vote in public elections.

The fact remains that women were first allowed a voice in congregational affairs shortly after the NCAJW was organized. Today our voices are not only heard within the Jewish community, but our opinions are solicited by State government and legislators ar we have become actively involve in the planning and promotion services to disadvantaged grou through our affiliation with th N. C. State Council for Soci Legislation. We also are respec ed participants of the N. C. Cou cil of Women's Organization who recently elected one of o own as their President.

Our main focus, however, a ways has been and always will b on the needs of the Jewish co munity. Many worthwhile projec were undertaken during the 6 years of our existence and man of these continue to be supporte with our funds. None of thes would have been possible witho the generous support of the en tire Jewish community and wit out the direction given our asso ciation by the many dedicate women who gave of their time an energy. One of these women i Dr. Nell Hirschberg who served i 1952 as NCAJW President. I those days Nell's job with th State Board of Health require her to travel quite a bit. She use this opportunity to speak wit Jewish leaders across the Stat and did her best to inspire ther to greater effort on behalf of ou association. She is therefor probably better known to you tha any other Jewish woman living i Raleigh. Although many of yo know Nell, you may not know hov accomplished she really is, fo she does not advertise this fact Here are only a few highlights:

Nell received her undergradu ate training at prestigious Smit College where she made Phi Bet Kappa. She went on to get he Ph.D. at the University of Illinois an uncommon achievement fo women in those days. After retir ing from the State Board of Health Nell taught for many years at N.C

entral University and now holds e first Professor Emeritus title at institution ever awarded. In dition to a rich professional life, ell has served in many capaci- s in civic organizations. She is past board member of the N.C. nference for Social Service and e N.C. Human Relations Council d served as vice president of e Civil Liberties Union in this ate. She also was the first wom- to serve as President of her ngregation and is a past vice esident of the National Federa- n of Temple Sisterhoods. Re- ntly, she was reappointed to e Midatlantic Regional Board of s federation.

Nell has received many honors outstanding service. To men- n just a few, her alma mater arded her a medal for out- nding participation in civic af- rs and she was named Out- nding Educator of America in cognition of her contribution to her education. To these and er honors we now are adding Governor's Human Services ard. You, Nell, were nominated this award by the NCAJW for ur leadership and distinguished vice which reflect the highest nciples of the Jewish faith and American citizenship. Nell, we pect and love you! May I offer congratulations on behalf of N.C. Association of Jewish men,

Eva K. Gerstel
NCAJW President
(1981-1983)

FOREIGN AID

Key committees in both the House and Senate during April voted substantial increases in military and economic assistance for Israel in FY 1984.

The House Foreign Affairs Subcommittee on Europe and the Middle East *unanimously* approved on April 12 a $2.55 billion military and economic assistance package for Israel for FY 1984. This represents an increase in grant aid of $365 million above the Administration's request. Following the leadership of Chairman Lee Hamilton (D-IN), all 10 members of the subcommittee voted to split evenly the $1. billion in military assistance between grants and loans and to increase economic assistance from $785 million to $850 million in grants. The sub-committee's recommendations were presented to the full HFAC on April 21, at which time Chairman Hamilton and the Ranking Minority Member, Larry Winn (R-KS), stressed the fact that a consensus existed on the increased aid levels to Israel.

On April 28, the Senate Foreign Relations Committee *unanimously* voted to increase aid to Israel next year to $2.61 billion. It recommended the same levels of military assistance as its House counterpart and called for an increase in economic grants to $910 million. These are the same amounts recommended by the committee last year.

One difference from last year, according to Senator Alan Cranston (D-CA), is that at that time there "was an acrimonious debate and a close vote," and this year there was no dissent and little debate. (See May 6 *Near East Report* for full report.)

The House Foreign Affairs Subcommittee on Europe and the Middle East, at its April 12 foreign aid markup, voted to bar the sale of sophisticated aircraft and missiles to Jordan until the President certifies to the Congress that "Jordan is publicly committed to the recognition of Israel and to prompt entry into direct peace negotiations with Israel" under U.N. Resolutions 242 and 338 and the Camp David Accords.

A total of 56 Senators have cosponsored the Kennedy-Heinz-Hart-Boschwitz Resolution opposing an arms sale to Jordan at this time. The most recent cosponsors are David Durenberger (R-MN) and Christopher Dodd (D-CT). (For a complete list of cosponsors, see March 4 *Near East Report* and March *Legislative Update*.)

In the House, 213 Representatives have signed a bipartisan letter to the President opposing the sale. New signers include Don Albosta (D-MI), Steve Bartlett (R-TX), Mike Bilirakis (R-FL), Peter Rodino (D-NJ), Toby Roth (R-WI),

SHOP WITH CONFIDENCE

Leder Brothers

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WEAR WITH PRIDE

Whiteville, N. C.
Jacksonville, N. C.
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Tabor City, N. C.
Lumberton, N. C.
Marion, S. C.
Loris, S. C.
Conway, S. C.

Eldon Rudd (R-AZ), Olympia Snows (R-ME), Robert Walker (R-PA), and Marty Russo (D-IL). (See March 18 *Near East Report* and March *Legislative Update*.)

President Reagan's March 21 announcement to delay shipment of 75 F-16s promised to Israel in 1978 has met sharp criticism in both chambers of Congress. Over 100 Members of Congress have called on the President to fulfill the U.S. commitment to Israel. One letter was signed by 24 freshman representatives, and 6 Members of Congress have written to the White House for an appointment with the President to discuss the matter personally. They are Dante Fascell (D-FL), Tom Lantos (D-CA), Jack Kemp (R-NY), Ben Gilman (R-NY), Norman Lent (R-NY), and Mark Siljander (R-MI). (Lists of signers appear in the April 22 and 29 issues of *Near East Report*.)

ASPARAGUS CREPE CUPS—FOR THE BRIDE-TO-BE

Celebrate the bride-to-be with the marriage of her two favorite French foods—crepes and quiche. Asparagus Crepe Cups, easily begun from crepes made with original pancake mix, are a beautiful tribute to love at spring and summer showers. They will leave as lasting an impression as the gifts she is presented.

The art of crepe-making is easily mastered, because you begin with original pancake mix, a product that gives you a headstart. It already contains flour, leavening and salt. You only need to add milk, eggs and oil for crisp, delicate, perfect crepes. You can even make the crepes up to three months ahead. Just store with wax paper between and wrap securely. Thaw overnight in the refrigerator.

The crepes are fitted into muffin cups and filled with an asparagus quiche. Especially good when fresh asparagus is available, although note the variation for the frozen variety. Serve Asparagus Crepe Cups with white wine, and garnish each plate with cherry tomato wedges and watercress. Lovely!



Tradition in the Kitchen

ASPARAGUS CREPE CUPS

Crepes:

1 cup milk
3 eggs
¾ cup original pancake mix
2 tablespoons vegetable oil

Filling:

1 cup water
1 teaspoon salt
½ lb. fresh asparagus, trimmed, cut into ½-inch pieces (about 1½ cups)*
1½ cups (6 oz.) shredded Swiss cheese
3 tablespoons all-purpose flour
One 4-oz. can mushroom slices, drained
3 eggs, beaten
½ cup milk
⅛ teaspoon nutmeg

For crepes: In small bowl, combine all ingredients, mixing until smooth. Let stand 5 minutes. Heat 6 to 7-inch crepe pan or skillet over medium-high heat; grease lightly. For each crepe, pour about 2 tablespoons batter (one half of a ¼ cup dry measure) into hot, prepared pan; immediately tilt pan to coat bottom evenly with thin layer. Cook 45 seconds until top looks dry. Turn; contin cooking about 20 seconds. Sta crepes between sheets of w paper. **Makes 12 crepes.**

For filling: Heat oven to 350° Generously grease 12 mediu muffin cups. Carefully fit crep into prepared muffin cups. In m dium saucepan, bring water a ½ teaspoon salt to a boil. A asparagus; simmer about 10 mi utes or until asparagus is tend Drain.

In large bowl, combine chee and flour. Add asparagus, remai ing ½ teaspoon salt and remai ing ingredients; mix well. Po scant ⅓ cup mixture into ea crepe-lined muffin cup. Bake to 30 minutes or until knife i serted in center comes out clea Remove from oven; let stand minutes. Carefully loosen edg of crepe cups; remove from mu fin cups. Serve warm. Garni with cherry tomato wedges a watercress, if desired. **Makes servings.**

***Note:** Substitute one 10-oz. pk frozen cut asparagus for fre asparagus, if desired. Co frozen asparagus about 5 mi utes. Cut asparagus into sma er pieces, if desired.



Toppled pillars being returned to their original positions on the Cardo, an ancient Roman street now being restored in Jerusalem.

ROMAN MAIN STREET, BZYANTINE SHOPS REOPEN IN JERUSALEM'S OLD CITY

There is a novel urban renewal project in Jerusalem. It is the Cardos Maximus, "Cardo" for short, ancient Jerusalem's main street which 16 to 18 centuries ago ran north to south across the City, resounding with the clatter of shoppers, wagons, and Roman and Byzantine legionnaires.

Two fragments have been exposed. In 1976 a 300 foot section in the Jewish Quarter of the Old City was unearthed by Prof. Nahman Avigad, and in 1980 Menahem Magen uncovered a small portion beneath the Damascus Gate. At the time of the 1976 excavations, Israeli officials took a long look at their find. They decided to restore the exposed Cardo section to its original purpose. When the other section was uncovered, that, too, was earmarked for rehabilitation.

Today, shops which lined the broad avenue in Byzantine times (4th or 5th century CE) are being excavated and restored. A few entrepreneurs have moved into the old-new stores and begun hawking their wares.

With the revision of Israeli currency, the bartering can go on in shekels, too. Outside of the dome-ceilinged structures, are some of the original paving stones. It was a public street, and so it is again.

The Cardo was built in two segments, one part by the Romans and the other by the Byzantines. The first section begins at the Damascus Gate. The present gate dates from the time of Ottoman Sultan Suleiman the Magnificent, and the remains of the old Roman gates were found there. The Cardo led from that place. The work is carried out with the aid of the oldest map of Jerusalem known to exist, the 6th century Madaba mosaic map, part of a huge map discovered in the floor of a Byzantine church in Madaba, Jordan.

The Roman Cardo extends to near the Church of the Holy Sepulchre. Centuries later, when the Byzantines controlled the Roman Empire's eastern districts and made Christianity the state religion, they extended the Cardo, linking it to the Nea Church, largest in Jerusalem at the time.

In 614 the Persians overran the Holy City, and later Caliph Omar delivered it to the hand of Islam, and the Cardo was used as a business street. The Crusaders captured the city in 1099 and the Latin Kingdom restored some religious elements, but within a century, Saladin conquered Jerusalem for Islam once again. Later came the Egyptian Mamelukes, then the Ottoman Turks, and slowly Jerusalem slipped in status to a provincial settlement. Destruction by invading armies, encroachments by new buldings, and general neglect obscured the Cardo, burying it beneath 8 feet of rubble, until Israeli archaeologists uncovered it in the past decade.

Soon visitors will be able to enter the Old City through the ancient Roman gates and walk a few hundred feet along the Roman Cardo before ascending into the marketplace of the Moslem Quarter.

(Holyland Features from Israel)

Parts of the Roman Cardo run through the reconstructed Jewish quarter of the Old City of Jerusalem.

Photos by Richard Nowitz

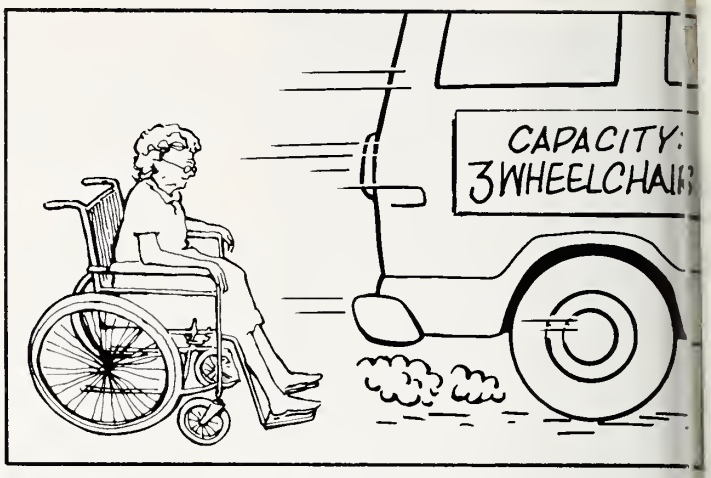


BLUMENTHAL JEWISH HOME BUS COMMITTEE

Jerome Madans, Chairman
Audrey Madans, Co-Chairman
Doris Edelstein, Coordinator

Statewide Chairwomen

Miss Frieda Silver, Greenville, S.C.
Mrs. Minerva Levin, Chapel Hill, N.C.
Mrs. Herman Levine, Goldsboro, N.C.
Mrs. Sol Levin, Greensboro, N.C.
Mrs. Rose Parsek, Fayetteville, N.C.
Mrs. Dorothy Sulkin, Winston-Salem, N.C.
Mrs. Jerome Madans, Salisbury, N.C.
Mrs. Irving Margolis, Williamston, N.C.
Mrs. Morris Fox, Asheville, N.C.
Mrs. Ann Shearer, Raleigh, N.C.
Mrs. Doris Edelstein, Charlotte, N.C.



WHY WE NEED A NEW BUS . . .

Fact: The mental and emotional health of the residents of t Blumenthal Jewish Home is greatly enhanced by trips to activities outside the Home.

Fact: Two-thirds of the resident population use wheelchais

Fact: The present van holds only 3 wheelchairs.

Fact: The proposed bus will accommodate 11 wheelchairs and 12 ambulatory residents.

The cost of the proposed bus: Approximately $40,000.

Your contribution to this special fund is appreciated becau regular donations supplement residents who cannot afford to pay the full cost of care.

Dear Blumenthal Jewish Home Bus Fund Committee:

Let's get Mrs. Kahn on the bus. Here's my contribution of

$25. ☐ $50. ☐ $100. ☐ $300. ☐ $500. ☐ $1,000. ☐ Other _____

Please make checks payable to Blumenthal Jewish Home Bus Fur and mail to: Jerome Madans, c/o Pauline Knitting Ind., P.O. Bo 2025, Salisbury, N.C. 28144

Name _____

Address _____

Telephone _____



KEEPING THE DREAM ALIVE

By Don McEvoy

A VERY GOOD YEAR

If there had been a **Time** magazine in 1809, and if the editors had selected a Man of the Year, the designation would have doubtlessly gone to Napoleon Bonaparte.

The Little General was at the height of his power. Europe was completely in his grasp. England was in peril. The repercussions of his conquests were being felt in the New World as pressure mounted in several New England states to secede from the Union in protest against President Thomas Jefferson's embargo and attempts to avoid the hostilities that erupted in the War of 1812.

There could be little doubt that Napoleon was the supreme figure of world history. It was a very dark and dismal year.

But 1809 was also the year that Abraham Lincoln was born. A little baby cried in a shack in Hardin County, Kentucky. That little baby would grow up to sign the Emancipation Proclamation.

It was the year that William Gladstone, four-time prime minister of England, was born in Liverpool.

It was the year that Lionel Nathan, of the Rothschild family, was born. Refusing to take the oath "in the true faith of a Christian" when elected to Parliament, he broke the ban on Jews in British politics.

It was the year that Charles Darwin, one of the giants in the history of the natural sciences, was born.

It was the year that Felix Mendelssohn, who gave the world some of its most beautiful and uplifting music, was born.

It was the year that Frederick Barnard, who as president of Columbia University pioneered in behalf of higher education opportunities for women, was born.

1809, in reality, was a very good year.

Those who looked only at the trouble of the moment saw the world in shambles. The glitter and the pomp and the cacophony of military conquest were so overpowering that it was not possible to see or hear what was really happening in the world. It seemed that civilization was dying. It was, in reality, being reborn.

Bonaparte seemed to rule supreme, but babies who would change the world were being born. Victor Hugo and John Greenleaf Whittier and Henry Wadsworth Longfellow were toddlers. In less than five years Dickens and Beecher and Kierkegaard and Thoreau would appear.

Whenever I get discouraged, I try to look beyond the daily headlines. I try to tune out the noise of current conflict and listen very carefully for the cries of a newborn baby in some far away unsuspected place.

Don McEvoy is Senior Vice President of The National Conference of Christian and Jews. The opinions expressed are his own.

Courtesy of the National Conference of Christians & Jews

Book Reviews

Lawrence L. Langer, *Versions of Survival, The Holocaust and the Human Spirit.* SUNY Series in Modern Jewish Literature and Culture, Sarah Blacher Cohen, Editor. State University of New York Press: Albany, NY 1982.
Reviewed by: Susan E. Cernyak, University of North Carolina at Charlotte, Charlotte, North Carolina 28223.

Lawrence Langer takes a long needed look at the many versions of language used in Holocaust literature. He examines the works of six authors, three literary artists, Elie Wiesel, Nelly Sachs and Gertrude Kolmar, and three scientists, Bruno Bettelheim, Victor Frankl and Terence Des Pres. The book, divided into two parts, deals with each group separately. Chapter I is devoted to the use--or misuse--of language by Bettelheim, Frankl, and partly Des Pres, who appear unable to rise above the commonly accepted vocabulary of conventional values and symbols when attempting to describe and evaluate the *Universe Concentrationnaire,* the universe of the concentration camps. Langer demands that "language must learn to include that thundering silence, from a darkened cosmos as well as from man's whispering lips, when it confronts the Holocaust—just as versions of survival, to be faithful to the event, must acknowledge the ashes that cling to the garment of the survivor long after he is restored to the community of the living" (p. 189). This is a work in pursuit of "a language and imagery that will transform mere knowledge into vision and bear the reader beyond the realm of familiar imagining into the bizarre limbo of atrocity" (p. 12). Chapter II deals with several unvarnished narrations by survivors, including Primo Levi, Charlotte Delbos, and Thadeusz Borowski, none of them authors or scientists prior to their concentration camp experience. Language in these works stands in stark contrast to the language used by Bettelheim, Frankl and, to an extent, Des Pres; the language of the three scientists refuses to leave entirely "the realm of the familiar" as it must in order to see the Holocaust universe in its totality.

Chapter III and IV deal with three creative efforts of two different time periods. Two of the writers, Elie Wiesel, a survivor of Auschwitz, and Nelly Sachs, a refugee from the Nazi terror in Sweden, wrestled with the problem of a language that would immortalize and express the "incompatible universe of gas chamber and human dignity, exterminati and human choice" (p. 29). T third writer, Gertrude Kolm created her poetry as a Jew wa ing for deportation in her nati Berlin which, for her, had becor the ante-chamber to her destru tion.

Wiesel's main artistic goal not to describe the past but keep the dead victims alive in t consciousness of those w shared with them the Holocau experience but managed to su vive. His challenge to the reac is "how to cope with the wast lives of millions in a culture ready witnessing a waning rev ence for the individual human lif (p. 132).

Sachs and Kolmar, both poe share chapter IV. Though Ne Sachs and Elie Wiesel are unit in the knowledge of the Holocau and the search for a language do justice to the unimaginab Sachs also has a commonal with Gertrude Kolmar. In sp of their chronological separatio she shares with Kolmar the sear "for feeling and vision witho subservience to the rules of l guistic logic" (p. 191) rather th for literal truth. Kolmar's poet created a world of her own ma ing, shutting out the reality of i pending doom. She built "tower against the coming of the Ho caust. Nelly Sach's poetry of t "'chimneys" evoking the rece Holocaust forms the other end the spectrum within which t Holocaust world is enclosed.

Langer examines four versio of survival; not survival literal but the survival of language aft the Holocaust:

a. A new language he deman of scholars and scientists th must evaluate the Holocau experience without the aid "free" words, loaded with co ventional values and symbols
b. The language actually us

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by survivors who were neither scientists nor creative writers, and who were able therefore to "say it like it was;"

c. Wiesel's language that has the goal of bridging the divided self of the survivors and serve as a warning to the present and future;

d. The poetic languages of Kolmar and Sachs, creating different edifices from different points in time, but both searching for visions beyond the linguistic logic of everyday.

Chapter IV contains numerous samples of both Kolmar's and Sach's poetry in English translation. They enable the reader to better understand these two poets. Professor Langer's volume is definitely not written for the non-academician. His language is anything but clear and, at times, obfuscates more than it clarifies, though he has an ability for striking metaphors. What he has to say, however, is immeasurably important for readers and writers of Holocaust literature. The Holocaust stripped perpetrators as well as victims of all conventional limitations of dignity and morality. The memory of the event must stay alive in its unvarnished horror, without mediating conventional language.

JEWISH BOOKS
VIEWS AND REVIEWS

by Joseph Cohen

THE BROTHERS SINGER: PRESERVING A WORLD THAT IS NO MORE.

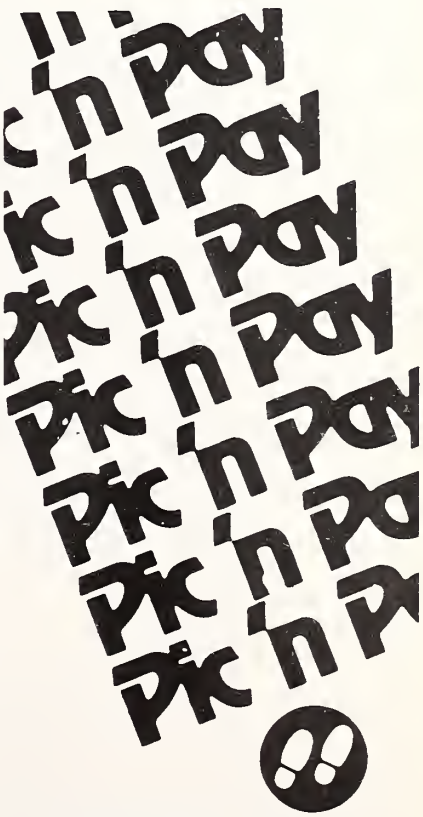
Sitting inconspicuously on one of my bookshelves next to more than a dozen titles by Isaac Bashevis Singer is a first edition of *The Brothers Ashkenazi,* translated from the Yiddish by Maurice Samuel and published in 1936, the neglected masterpiece by the Nobel Prize winner's brother, Israel Joshua Singer. Today, it seems that few people remember or know about Joshua Singer though he was a major Yiddish writer, the mentor to his now famous sibling. Joshua Singer died in 1944 at the age of 51. Dead before his time, it was a monumental loss.

Fewer people still know that there were two other siblings, Moshe, the youngest son, who perished with their aged mother during the Holocaust, and the oldest child, a daughter, Hinde Esther Kreitman, who was also a writer, the author of a Yiddish romance called *Diamonds,* a book of short stories, and an autobiographical novel, translated and published in England years ago under the title *Deborah*. Now, for the first time, the story of this family of writers has been told, and brilliantly so, by Clive Sinclair, the rising young British Jewish novelist and critic, in THE BROTHERS SINGER (Schocken Books, New York, $14.95).

Sinclair, who has recently been named the literary editor of the London *Jewish Chronicle,* has brought to this study his own talents as a story-teller—two award winning collections in the past four years—the biographical sections reading like a novel, and his considerable talents as a critic, making connections between the siblings' published work that both astound and delight. Most usefully, the bulk of the book is devoted to the novels of Joshua Singer, with extended highly readable plot summaries and critical analyses of the important books, including *Steel and Iron, Yoshe Kalb* (a pivotal work for the brothers Singer since its adaptation to the Yiddish stage made it an American theatrical sensation which prompted Joshua to come to America with Bashevis Singer following), *The Brothers Ashkenazi, East of Eden,* and *The Family Carnovsky.*

Both the critical analyses and the biographical content are rewarding reading. For many people, the compelling attraction will be Sinclair's composite description of the family's domestic life drawn from the children's various fictionalized autobiographical accounts. The impact on the children of the disparate personalities of their parents is nothing short of intriguing, placed as it is in the context of early twentieth century Polish-Jewish history with all its conflicts between ancient lifestyles and modern ways, Jews and gentile peasants, socialists and communists, between the foreboding threats of Russia in the east and Germany in the west, a time of high drama and higher stakes.

The parents Singer were Pinchos Mendel, a Hasidic rabbi, and



Bathsheba, the daughter of Reb Mordecai, the rabbi of Bilgoray, a *shtetl* which figures prominently in the brothers Singer's novels. Pinchos Mendel was a dreamer, a drifter, a dabbler in Kabbalah, a scholar, a teller of stories, a true believer and disciple of the Law. He believed fervently in miracles and prophesied the literal coming of the Messiah at Rosh Hashanah in 1905. As a scholar only of Talmud, Pinchos Mendel had little knowledge of the world and he was among the many *tzaddikim* who refused to take the required state rabbinical examinations, with the result that he was able to obtain posts only in the ramshackle *shtetlach* of Leoncin and Radzymin, securing finally a poor paying but respectable pulpit in Warsaw. Responsibility was not his chief stock in trade. By contract, Bathsheba was "an accomplished worrier, a fretter, a doubter, totally devoted to reason and logic, always thinking, probing, pondering, and foreseeing." The certain outcome of their union was prolonged conflict. From their tensions came literary giants.

It was inevitable that against the historical backdrop of their early years, the siblings would find little in their father's world-view upon which to build their lives. Joshua rebelled outright when the Messiah did not arrive as predicted in 1905, and Bashevis absorbed all his father had to teach him but turned it to his own secular purposes. Joshua became a secularist on his own. Neither would go into the rabbinate, both would carry the guilt for their filial rejection with them throughout their lives, seeking in novel after novel to explain and expiate their turning away from their father.

By the time Joshua was in midcareer, a well known author and journalist working for Abraham Cahan on *The Daily Forward,* he had experienced enough of life to conclude that the Enlightenment of which he had become enamoured in his youth had not transformed human nature and made of the world a better place. Indeed, the Holocaust and the rise of the totalitarian dictatorships in Russia and Germany proclaimed otherwise. *The Brothers Ashkenazi,* Sinclair suggests, was his watershed work in which he retroactively acknowledged the moral superiority of his father's faith over his own pursuit of promising but ultimately meaningless political and economic dialectics.

Bashevis Singer's problem was more complex. His guilt arose from his conscious exploitation of his father's hasidic tales and kabbalistic inclinations. In using these materials, Bashevis allowed no talmudic restraints upon his imaginative consideration of the attractiveness of evil. His emphasis upon sexual license and corruption is well known, and he has long been charged by his detractors with degrading rather than uplifting humanity. The charge has been a painful one to absorb, and Bashevis Singer has sought to ameliorate it by acknowledging his guilt. This acknowledgment is to be found everywhere in his work. Sinclair, in one of his most perceptive observations, sees it demonstrated in "Gimpel the Fool," noting that Elka, Gimpel's outrageously unfaithful wife, is nothing less than Bashevis Singer's metaphor for himself, which is to say by extension that Gimpel is the metaphor for Pinchos Mendel, the sainted father, finally respected.

Pinchos Mendel, the believer in miracles, hoped his sons would follow in his footsteps and preserve his world. Follow in his footsteps they did not, but his world they did preserve, and who is to say that is not a miracle.

—Copyright 1983 Joseph Cohen

THE BELARUS SECRET by Joh Loftus — Alfred A. Knopf — 16 pages plus notes and index– $13.95.

Reviewed by Roland Heller

This story is the result of som extraordinary research conducte by a dedicated Boston attorne formerly employed by the Specia Investigations Office of the De partment of Justice. This bit o unsavory history centers on group of East European Nazis wh were illegally permitted entry int this country.

The author's findings were re ported in a May 1982 broadcast o "60 Minutes." They complemen the recent disclosures of th United States post-war connec tion with Klaus Barbie, the Butch er of Lyons.

This tale, as related by Loftus is a grim reminder of the cold wa era following World War II. The real enemy was the potential one the Soviet Union, and not the for mer one, the vanquished Nazis. From General Patton to Allen Dul les to Nelson Rockefeller, man of our leaders in the military and intelligence circles considered some former Nazi killers helpfu confederates in our planning fo possible conflict with Russia. Ir Dulles' words, "There are few archbishops in espionage. He (re ferring to a Reichard Gehlen, a German superspy) is on our side and that's all that matters. Be sides, one needn't ask him to one's club."

This volume is not projected as a sensational expose. Instead, it poses a challenge on how we can maintain an efficient and secret intelligence service while still up holding democratic principles and the law of the land.

Middle East: At The Brink, by Merrill Simon Center for International Security, Washington, D.C. 408 pages, $17.95

Reviewed by Leo L. Hoffman

The whole world has questioned, doubted, and in parliamentary forums, in the media, and even in Israel, asked, was the Lebanon action necessary or even justifiable.

The American citizen asks why we support Israel. The PLO ads in the media question the use of American taxpayers' money to help Israel. Is it worthwhile?

This book gives answers that American Jews need. Israel's action SAVES AMERICAN LIVES. Americans need to know the following.

Until the 1973 October War, Israel had paid cash for her weapons purchases, and since the October War has been getting grants and long-term credits in exchange for major political and territorial concessions, as well as supplying tremendously valuable information and data on Russian military tactics and weapons, in addition to supplying captured Russian military tactics and weapons, in addition to supplying captured Russian equipment, previously not available, to the American military. This information has been valuable, as well as the opportunity to "play" with captured SAM missiles, T62 tanks, Sagger anti-tank missiles, night vision equipment, etc. A whole new generation of tactical missiles was developed here from Israeli knowledge. Many Israeli tank troops died because our M60 tanks had faulty hydraulic systems. In any future war no American soldier in an M60 tank will suffer such a death.

During the Yom Kippur War the Israeli Air Force was subjected to five different missiles, four of which our Air Force had no previous experience with. A whole new generation of precision-guided munitions has been developed by the United States from Israeli combat experience; i.e., the new Dragon hand-held anti-tank missile and the Patriot ground-to-air missile. A whole new electronic counter-measure system has been developed from such combat experience. Priceless information was gained on unique Russian bridging equipment used by Egypt to cross the Suez Canal.

Now, in Lebanon, Israel captured the latest Russian equipment; tanks, missiles, launchers, rockets, etc. This equipment has already been examined by our Army. Our Army is also interested in equipment invented by Israel to evade the Russian latest smart missiles.

Therefore, in any future war or police action against any Russian equipment, Israel will save American lives.

The author is a distinguished leader in the electronics industry and a prolific political writer. He has numerous other achievements which qualify him as an authority on the subject of the book. He has advanced degrees in electronic engineering and business. This is his first book.

This book is full of information on money, oil, weapons, Jewish, Arab, and American leaders. I recommend it.

WHY NOT NOW? by Mendek Rubin. Philosophical Library. 135 pp. $14.95.

FEELING "ALL ALONE"

Why do I feel alone?
Why do I feel hopeless?

I need to reach out
But I don't know how . . .



I close my eyes
I listen to the depth of my pain and despair.
There, in the dark depth of my pain,
I see a little child reaching out its hand to me.
I embrace the child, I calm it.
I nourish it, I encourage it, I love it.
I reach out to this child in me.
Thus I learn to reach out to all others.
Then I'm no longer alone.

Philosophical Library (publishers of Einstein, Sartre, Dewey and Russell) lives up to its forty-year reputation with this new entry in the area of a philosophical approach for the younger reader as well as the mature.

Mendek Rubin's new book, WHY NOT NOW? offers inspirational guidance in this collection of prose-poetry, coupled with a selection of beautiful art reproductions accompanying the text. The poems cover a wide range of emotions experienced by both the questioning adolescent as well as those in their golden years. The essence of the book deals with being: how to content oneself to be a being, a creature of God.

It's the kind of book a youngster will read in private—an excursion into personal self-doubts, alienation, depression, anger that is not shared with the parents—yet its self-help nature may enable him/her to cross that generational gap to read with the grandparents. The author provides a series of "Exercises" to help deal with Anger, Anxiety, Forgiveness, Where To Go For Help, Awareness, Mental Inventory.

Nor does Rubin back off from life's catastrophes. His sharp insights and upbeat philosophy take on added meaning via the road he came to them. A survivor of Hitler's concentration camps, he is well qualified to deal with the problems of loneliness and despair from adolescence to Golden Age, remembering the special situation he personally encountered. The resultant philosophy is the more surprising, for there is not one direct mention of the gruesome event within the poetry—only faith, courage, awareness and "how to" (cope) emerges.

The reader cannot help but focus on the thought of the text, yet the careful and unusual selection of four-color plates, as well as black and white etchings, lithographs and photographs are so carefully reproduced that the coloring flavors the reader's mind as he absorbs the text opposite: poem and art meld into a whole.

Many of the poems are illustrated by the author and his artist-wife, Edith. Other illustrations are from collections in the Metropolitan Museum of Art, The Frick Collection, Detroit and Chicago Institutes of Art, Fogg Art Museum of Harvard University, National Gallery of Art in Washington, D.C. as well as individual works commissioned by the author.

ALONG FREEDOM ROAD

Two financial service companies with billions of dollars under management are launching "socially responsible" mutual investment funds. Shearson/American Express, the second largest brokerage in the country, is establishing a Fund for Social Responsibility, and the Calvert Group, which manages $1.5 billion in money market funds, has already put its Social Investment Fund into operation. Both funds will give preference to companies which "have demonstrated outstanding achievement" in labor relations, working conditions, advancing human rights and job opportunities, and promoting environmental protection.



SEX ROLES

In the United States, women re
paid 59 cents to a man's do
In Sweden, women average 8
percent of a man's wage.

But in both countries, imp
sions of how men see things re
similar. Take this comparison o
sex roles as seen by men, prin
in Birgitta Wistrand's *Swe
Women on the Move,* (Swe
Institute).

MEN
discuss
show interest
show a profusion of ideas
have a firm hand with staff
understand how to live
aim at a career

WOMEN
gossip
are curious
are meddlesome
bully people
sleep with anybody
neglect their family
so . . . what's new?



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JUNE, 1983

BJH RESIDENTS WALK AWAY WITH "CELEBRATE!" TROPHY

Blue skies and warm breezes were e fare for May 12. It was the perfect y for CELEBRATE!, the first nual field and fun day for inston-Salem area long-term care cilities. Preparations had been in e making for months, with each the ten nursing homes in the area king a share of the responsibilities. the end of the day, over 300 sidents of long-term care facilities, eir friends, relatives and staff embers, had participated in the ents, watched, laughed and eered their teams onto victory or ar victory.

It was a day marked by excite- ent, competition, and — most of — achievement of the highest der. Determination to compete d to succeed over misconceptions rrounding aging and handicaps arked the spirit of the day. Simply cepting the challenge to compete as a mark of great courage, for it rried with it the risk of losing. Yet one lost, and everyone won in is day which was filled with allenge, enjoyment and justly- rned pride.



BJH's CELEBRATE! team: front, Willie Reynolds (Southern Pines); Helen Schwartzman (Greenville, SC); Rose Spire (Roanoke Rapids); Selma Caston (Winston-Salem); back, Sharon Roever (R.T., A Wing); Zeno Sink (Winston-Salem); Abe Fine (Charlotte); Sol Greenberg (Charlotte); Claire Bernstein (Greensboro); Al. Mendlovitz (Exec. Director); Alice Fruh (Greensboro); Roy Ray (Winston-Salem); Rose Leibowitz (Greensboro); Rick Rogers (R.T., B-1) and Janet Case (R.T., B-2)

Senator Richard Barnes, from Forsyth County, made the opening remarks and brought greetings from Governor Hunt's office. Master of Ceremonies for the day's events was Coach Bighouse Gaines from Winston-Salem State University, "the winningest coach in the country." In the tradition of the Olympics, representatives from each of the Homes participated in a torchlighting ceremony, which set the stage for the day's activities.

cont. next page

The Blumenthal Jewish Home's CELEBRATE! team was chosen after several months of practices and try-outs. Mrs. Rose Spire was BJH's representative in the wheelchair race; Mr. Roy Ray, frisbee throw; Mrs. Rose Leibowitz, math event; Mr. Sol Greenberg, bean bag accuracy throw; Mrs. Alice Fruh and Mrs. Claire Bernstein, egg and spoon race; Mr. Zeno Sink, horseshoe throw; Mr. Sink and Mr. Greenberg, walk relay; Mr. Willie Reynolds, ball toss; Mrs. Helen Schwartzman, spelling bee; Mr. Abe Fine, watermelon seed spitting contest; Mr. Greenberg, ice cream eating contest.

Jimmy Merrell, Director of Facility Services, participated in the staff ice cream eating contest. Thanks to superior technique and an ice-cream eating beard he earned a first place! (No hands were allowed in this event!) Unfortunately, Al. A. Mendlovitz, Executive Director, failed to place in the Administrator's Wheelchair Race. Even so, BJH cheerleaders and fans cheered him for his performance.

As the day drew to a close, Blumenthal Jewish Home had accumulated the highest number of points, with Pellcare Nursing Home placing second and Silas Creek Manor coming in third. The winning team brought home a beautiful trophy, which will remain as a symbol of their success, and a plaque, which will rotate from year to year among the winning Homes.

The day's success was due to the hard work of all area Recreation Therapists. In particular, credit for the event belongs to Sharon Roever, BJH A Wing Recreation Therapist, who had the original idea for CELEBRATE!, and to Jan Sawyer, who helped with coordination. As the television and newspaper reporters stressed so enthusiastically, this can only become a larger and larger occasion both locally, and perhaps, nationally. And we are proud to have played a significant part in its inception.

HAPPY ANNIVERSARY

These employees celebrate their June employment anniversaries:

1 YEAR

Lartha Johnson, Dietary Dept.
Marilyn Rowland, Director of Nurses

2 YEARS

Evelyn Jones, Nursing Asst., B-1
Don Smith, Security Guard
Randal Woodsford, Dietary Dept.

3 YEARS

Betty Laing, Nursing Asst., B-2
Linda Lawrence, LPN, A Wing

4 YEARS

Rosarhea Karppinen, Dietary Dept.
Melinda Schultz, Laundry

5 YEARS

Margaret Beck, Nursing Asst., B-1



Proud winners of their respective events: Sol Greenberg, Zeno Sink, Alice Fruh, & Roy Ray. Not pictured is another 1st place winner, Claire Bernstein.

We express great appreciation to the following friends of the Home who made donations during the month of April, 1983.

ENDOWMENT FUND

Philip Datnoff
Mrs. W. Moritz

BUILDING FUND

Harold Breitman

CALENDAR FOR JUNE

JUNE 1
Flower Arranging Class, 9:00 am
Ladies' Coffee Club, 2:00 pm
Contemporary Issues, 3:15 pm

JUNE 3
Outreach Movie, 10:00 am
Social Hour, 3:00 pm

JUNE 8
Flower Arranging Class, 9:00 am
Ladies' Coffee Club, 2:00 pm
Contemporary Issues, 3:15 pm

JUNE 9
SPRINGFEST! 1:30-3:30 in the courtyard

JUNE 10
*Men's Club Outing, 2:00 pm

JUNE 12
*Music at Sunset, leave at 5:15 pm for W-S symphony outdoor concert

JUNE 14
*Clemmons Senior Citizen's Lunch, leave at 9:45 am

JUNE 15
Ladies' Coffee Club, 2:00 pm
Contemporary Issues, 3:15 pm

JUNE 19
Father's Day Concert: Livestock Players from Greensboro present "GOTTA SING! GOTTA DANCE!" 2:30 pm

JUNE 21
*Out to lunch, leave at 11:00 am

JUNE 22
Flower Arranging Class, 9:00 am
Ladies' Coffee Club, 2:00 pm
Contemporary Issues, 3:15 pm

JUNE 26
*Music at Sunset, leave at 5:15 pm for W-S symphony outdoor concert

JUNE 29
Birthday parties, 2:30 pm

*off-campus activities

We invite families and friends to join us for these special events during the month of June.

VOLUNTEERS RECOGNIZED IN SPECIAL CEREMONY

More than 65 volunteers in service were honored by residents, guests and members of the Home's Board of Directors on April 25. Over 2,000 hours of volunteer time have been logged since last year's recognition ceremony, yet since many volunteers neglect to give themselves credit for time worked, this fails to adequately represent the scope of volunteer services at the Home.

Opening remarks were made by Robert Milman, Asst. Director of the Home. Mrs. Anni Frankl, President of the Residents' Council, spoke on behalf of the residents in appreciation for the volunteers, and Mrs. Ruth Julian, member of the Board of Directors, brought greetings and thanks from the Board.

Certificiates of appreciation were presented to each of the volunteers. This year two special volunteers were chosen for recognition. Youth Volunteer of the Year, Sherri Herman, was honored for her loyal and helpful service in the Home's main office. Sherri, who is 14 years old, is a student at Kennedy Junior High, and has been a volunteer for nearly two years.

Mrs. Elizabeth Mason was honored as Adult Volunteer of the Year. "Liz," as she is known at the Home, provides music on each of the Home's Units at least once a week, and is often called in for special occasions, parties and holiday observances. She has been involved in volunteer work for more than 45 years, and became active at the Home after she and her husband retired near-by two years ago.

Both Sherri and Liz were presented engraved plaques of appreciation for their gifts of time and service to the Home.

Each of the volunteers listed below has provided a special gift of commitment, energy and involvement to the Home. We salute them all!

COMMUNITY VOLUNTEERS

Edna Bingham
Laura Bradbard
Mary Dean
Edgar Dickinson
Louise Dickinson
Debbier Eiser
Lida Freuler
Mary Nell Jackson
Louisa Klein
Elizabeth Mason
Bunny Modest
Jeff McMillan
George Spransky
Edna Temples
Evangeline Truesdale

A WING VOLUNTEERS

Mary Chizik
Abe Fine
Anni Frankl
Alice Fruh
Sol Breenberg
Anna Gruber
Zeno Sink
Evelyn Small
Rose Spire
Jean Tager
Minnie Tureff
Usher Zimmerman

RESIDENTS' COUNCIL VOLUNTEERS

Rose Block
Selma Caston
Anni Frankl
Alice Fruh
Rose Lichtenfels
Emma Pearson
Rose Spire

WAKE FOREST UNIVERSITY VOLUNTEERS

Katie Carter
Carol Clark
John Earle
Bill Eules
Rodney Fowler
Robbie Gregg
Charlie Hartley
Teresa Hemley
Kate Lassiter
Vada Lou Meadows
Bill Merrifield
Gary Poling
Katherine Rudel
Neal Stump
Dan Womble

YOUTH VOLUNTEERS

Lisa Abbate
Kelly Cox
Elizabeth Faircloth
Sherri Herman
Lisa Herron
Sherrin Matthews
Traci Nichols
Jolene Scarlett
Mary Katherine Shough
Angie Summers
Andy Wharton

GIFT SHOP VOLUNTEERS

Ellen Berlin
Miriam Brenner
Rose Clein
Brenda Hawkins
Toby Sidman

HAPPY BIRTHDAY

May your name be inscribed in the Book of Life with Health and Happiness:

Irene Blake
Ruth Dudley
Abraham Kamens
Malissa Livengood
Emma Pearson
William Reynolds
Molly Schwartz
William Wyatt

WELCOME

May you have a long, happy and healthy life:

Edna Westerberg, Rural Hall, North Carolina
Benjamin Eldridge, Winston-Salem, North Carolina
Gertrude Pitkin, Greensboro, North Carolina
Charles Rosenfeld, Hendersonville, North Carolina
Rena Benjamin Rosenfeld, Hendersonville, North Carolina
Claire W. Bernstein, Greensboro, North Carolina

IN MEMORY

We mourn the loss of Annie Kaufman and Belva Jaro. May their cherished memories bring comfort to their loved ones.

BLUMENTHAL JEWISH HON

Whose Understanding, Vision, and Gene

ALBEMARLE
Mrs. Rebecca Moscovitz
Mr. Simon Wolf
Mrs. Simon Wolf

ASHEVILLE
Mrs. Sallie F. Argintar (OBM)
Mr. Sam Baer
Mrs. Sam Baer
Mr. Harry Blomberg
Mrs. Sara J. Breman
Mr. Fred L. Cooley
Mr. Max Crohn
Dr. Leon H. Feldman
Mrs. Leon H. Feldman
Mrs. Morris Fox
Mr. Harry From
Mrs. Gloria Goldberg
Mr. Bernard Goldstein
Mr. Eugene Goldstein
Mr. Nemiah Goldstein
Mr. B. Paul Goodman
Mr. Charles Grand
Miss Ida Grand
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MR. & MRS. ARTHUR FRANK—40th
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By: Mr. & Mrs. Carl Hoffman

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JERUSALEM'S UNFORGOTTEN AGED

Alarm System Is First In The World

by Sandra Cohen

The subject of aging is one with which not everyone can come to terms. Some are embarrassed, some keep it locked away in the corners of their minds because of their fear of it. But the topic cannot be ignored. Happily, there are those in Israel who won't let it be.

Volunteer organizations have sprung up all over the country dedicated to making the lives of the elderly less burdensome, less isolated, more meaningful. 'Na'amat' and 'Emunah' visit the aged and take them on outings; 'Melavev' with its clubs in several Jerusalem neighborhoods serves those suffering from mental impairment through assistance with physiotherapy and handicrafts; 'Yad Sarah' and its 32 branches nationwide lends medical equipment; 'Elderly to the Elderly', professional retirees, volunteers to help with home repairs and personal problems; high schools all ovr the country have a student program of 'adopting' elderly individuals, walking with them and helping with their shopping.

Here in Israel where the population has grown from natural increase and immigration from 104 countries, the last twenty years have witnessed considerable change in the number of elderly citizens. Whereas in 1960 those over 65 numbered 100,000, today they total 350,000. "Within ten years", says Yaacov Kop, researcher at the Brookdale Institute of Gerontology and Adult Human Development, "four out of ten elderly will be over 75 years of age." This is a high figure for a country of this size.

Founded in 1980 by Mina Brin, who recently received an award from the Ministry of Labor and Social Affairs for her outstanding work, Amit is a group of 100 volunteers working in cooperation with the Department of Family and Community Services of the Jerusalem Municipality, and with the Civil Guard, directors of old-age clubs and homes, clubs for the blind and hospitals for the chronically ill. "Our purpose," explains Vivian Dinitz, wife of the former Israeli Ambassador to the United States, Simha Dinitz, and co-chairwoman of Amit, "is to reach the registered 6000 needy aged in Jerusalem, drawing those disadvantaged, ill and lonely out of their isolation."

One successful program has been two hours of sightseeing followed by luncheon. A mini-bus with a volunteer guide daily picks up a group of twenty aged, taking them to such sites as the Knesset, the Presidential Residence, Mount Zion, the Hebrew University on Mount Scopus, Rachel's Tomb, the Western Wall and new neighborhoods which many have never seen. The group is hosted at one of six Jerusalem hotels which have volunteered to serve a free lunch once a week. With approximately 140 persons taking part weekly in the program, over 12,000 free luncheons have been served. Following lunch, the members of the group are returned to their neighborhood by the Civil Guard in patrol cars.

Leesha Rose, who has been with Amit since its inception, tells of her overwhelming sense of fulfillment in seeing how beneficial this program has been. "These old people feel that because they're not contributing to society any longer, they're not wanted. But these tours and luncheons give them the feeling that they are involved after all." Vivian Dinitz recalls one episode at the King David Hotel when during the meal one man looked up with a big smile and said, "I laid tiles here thirty years ago. I never dreamt I'd be a guest here for lunch."

The varied backgrounds of the people are of special interest to Rose, who welcomes the group upon arrival at the hotel. "Each of them," she says, "and they may originate from Yemen, Turkey, Iraq, Iran, North Africa or Russia, comes here with his own culture and traditions. I encourage them to speak of their heritage so that they feel part of the mosaic that is Israel. Often," she says, "they begin singing songs from the 'old country.' " Their day of touring and festive lunch will long be remembered.

In addition to funding the installation of peepholes, safety chains and security locks, Amit has promoted another project. A remote alarm system developed by the Civil Guard due to the rising crime wave against the elderly, it is a unit consisting of a button located somewhere in the home monitored by a computerized control center at Police Headquarters.

When the button is activated because of the fear that someone is trying to break into the house or due to illness, the central computer gives immediate information as to the name, address, languages spoken and health particulars of the person requesting help. Within minutes a patrol car appears on the scene. To date, 200 elderly citizens have been connected to the alarm system, and according to an interim report by Professor Menachen Amir of the Criminology Institute at the Hebrew University, the results of this new system have been "successful in terms of the positive changes of attitudes and feelings—e.g. reduction of fears, infrequency of false calls, saving human life by simply reacting to health distress calls, and apprehension of offenders or prevention of offences, mainly burglaries, in the process of their execution."

By introducing new projects on behalf of the elderly, actively participating in their planning, organization and operation, Amit has not only removed the aged from isolation, but also has given them a new sense of security, of being a part of society. "That is the essence of all our programs," says Vivian Dinitz. "To instill in our aged the feeling that they have not been forgotten."

Compliments of Radiator Specialty Company

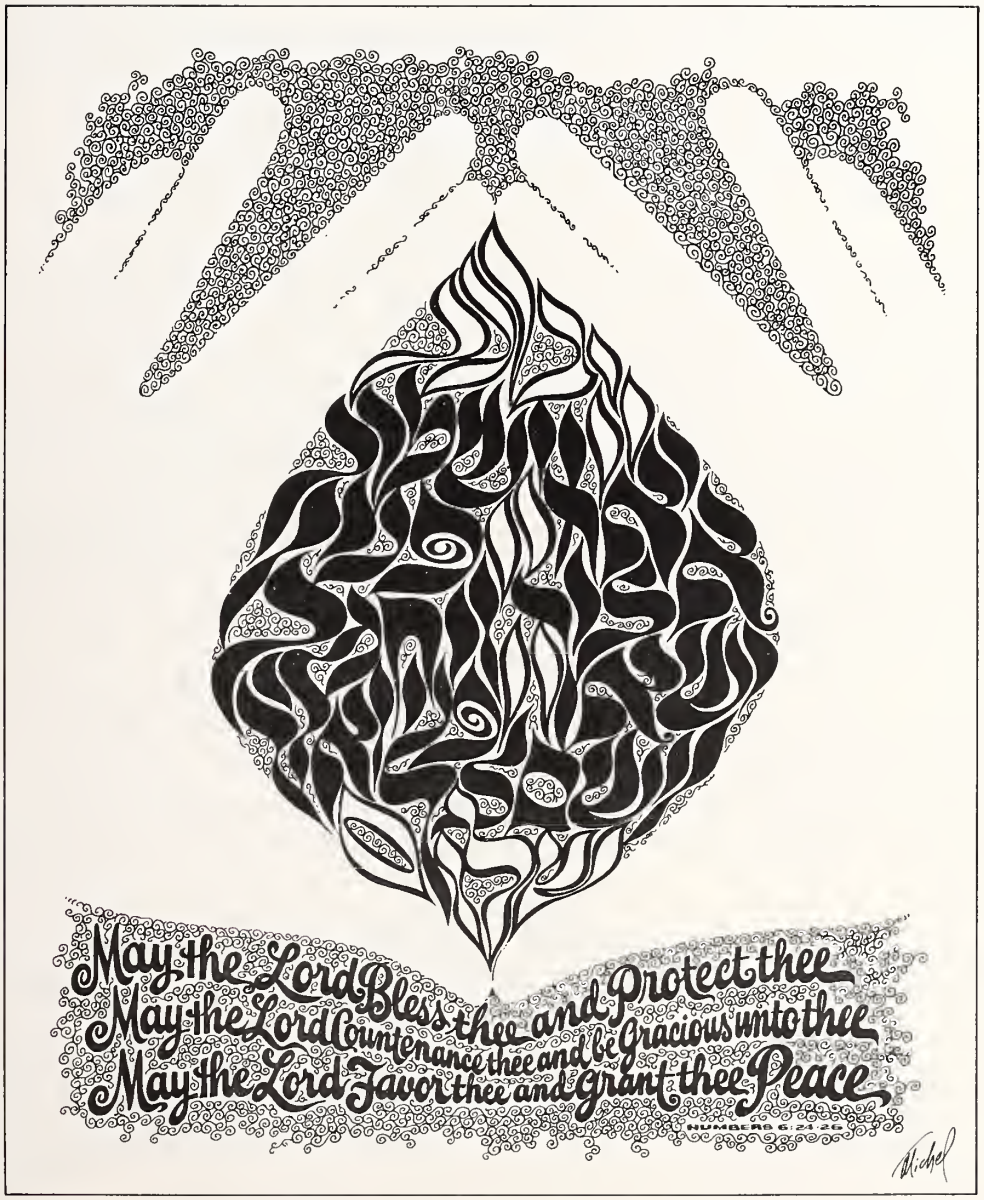


HAMMAT GADER, ISRAEL—Part of the excavated Roman baths at the northern Israel site of Hammat Gader. The network of baths at the second largest in the entire Roman Empire—and has been extensively uncovered during four years of excavations which began in 1979.

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the american jewish Times Outlook

July 1983



Blumenthal Jewish Home News begins on Page 23

Editorial

How Vital Is Jewish Education To You?
A New Education Program in the Carolinas

THE CAROLINA AGENCY FOR JEWISH EDUCATION

In our tradition a Jew never ceases to study from the day he begins to learn until t last day of his life. But like all traditions, this one has become tarnished.

With the support of the Blumenthal Foundation, North Carolina proposes to d something about it, and we have many challenges. The old environment existing une the mantle of European Jewish Life has been replaced by an American Jewish Life. W no longer learn yiddishkeit at our mother's knee, not do our bubbies and zadas serve as the focal points of Jewish values. In responding to the challenges and opportunities o the modern world we have lost sight of the significance of our heritage—the sac heritage that furnished the foundation for the democracy in which we live. Therein es the challenge.

We must teach our values in terms relevant to the times in which we live, and not onl must our children learn but parents too. Nor can we limit it to large communities, u aim to reach each household of our People. We have effective new materials an exciting modern methods. If to these we add committed people, we can then revitali our culture.

During the summer we of the Carolina Agency are reviewing and accumulating th wealth of material that is available. We shall also begin the long-term task of becomin familiar with the needs of the Jewish community of our State, from the largs congregation to the isolated families, to see where we can offer our cooperation an assistance. In this endeavor we need the help of all those who are concerned wit meaningful Jewish life. We welcome your inquiries, suggestions and help.

Cyril Jacobs
P. O. Box 10582
Greensboro, N. C. 27405

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This month's cover is YEVARECHECHA...The Priestly Blessings by Michel.
A series of three blessings transmitted from God through Moses. In this unique "Calli-grafic" rendition, the words, "May the Lord bless thee... with Peace," are illuminated against a background of the priestly hands in ritual position. Copyright 1982 Michel Schwartz.

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Dr. Mordecai Kaplan At 102

An Appreciation
by Dr. David Geffen

"Judaism is a civilization that has evolved through different stages whose common denominator is neither belief, nor tenet, nor practice, but rather *the continuous life of the Jewish people.*"

This description by Professor Charles Liebman of the philosophy of Reconstructionism captures one of the focal points in the thought of Dr. Mordecai Kaplan. This personal concern has been one of the hallmarks of Kaplan's lifetime. On June 11 he celebrated his 102nd birthday. Many of the key developments in Jewish life today are based on concepts which he formulated during his long and productive career.

Born in Lithuania he came to America with his parents at the age of 8 when his father, Rabbi Israel Kaplan, was selected to be one of the dayanim for the chief rabbi of New York, Yaakov Yosef. A student at the Jewish Theological Seminary from the age of 12, Mordecai Kaplan was ordained in 1902 and began to serve as 'minister' of Congregation Kehilath Jeshurun in New York. Later he became the rabbi there after receiving his semicha on a trip to Europe in 1908. Appointed as the Dean of the Teachers' Institute of the Jewish Theological Seminary in 1909 by Solomon Schecter, Dr. Kaplan worked there for half a century.

An intellectual giant, he was one of the key figures, along with Judah Magnes, Professor Israel Friedlander and Samson Benderly, in the development of the various Jewish intellectual circles in New York before World War I. One of his earliest acts was the founding of the Young Israel movement.

Wrestling with the challenge of living in "two civilizations," the Jewish and the American, Kaplan began to develop a new philosophy of Judaism which came to be known as Reconstructionism. He founded the Society for the Advancement of Judaism in New York and served as its first rabbi. It remain the fountainhead of the Reconstruction movement. With the publication in the 1930's of his major work, *Judaism as a Civilization,* Kaplan delineated the basic structure of his position, in which he carefully defines what are the elements of an "evolving religious civilization." This was to be developed in his prolific writing over many decades—a bibliography of his printed works on the occasion of his 100th birthday included over 700 items.

The Reconstructionist movement has for the last fifteen years had its rabbinical school in Philadelphia and a network of congregations in the USA and Canada as well as the Mevakshei Derech synagogue in Jerusalem and its own journal.

Viewing the university as facilitating "'the process of synthesizing the Jewish heritage with the best in the civilizations of mankind," Kaplan believed that only in Eretz Yisrael (Palestine) could such "a synthesis be achieved in terms dictated by Jewish life itself." For Kaplan, this is how "the best of modern thought can be fused with the permanent values of the Jewish heritage through the living needs of collective Jewish life."

With these glowing hopes, Kaplan spent two productive years in Jerusalem at the Hebrew University, teaching the principles of education and helping to get the field of education recognized at the university as one worthy of academic study. He lectured all over the country and was noted for going on foot from his house in Rechavia to the campus on Mount Scopus.

On his return to the United States in the summer of 1939 he presented a report on "Palestine Jewry: Its Achievements and Shortcomings." He noted that Palestine was "beginning to give the Jews new history, history that is not merely cause for lamentation but one that is an epic of creation." After stressing the significance of the renewed Hebrew language, he praised the new forms, a continuation of the old "traditional legalism." Still Kaplan stressed: "The real problem is how to create a genuine spirit of religion that will be unmistakably identified as being in line with the highest manifestations of that spirit in the Jewish past."

Kaplan was also critical of the educational structure which had three strands to it: the workers; the general Zionists; and the Mizrahi. Over forty years ago, he put his finger on a problem which, in a different context, still concerns many Israelis. "The emphasis in all the three types of education is practically altogether on what differentiates one group from another rather than on what they have in common.

Kaplan went on to stress what the educational curriculum should really contain. "One misses in Palestine education," he wrote, "anything that would give the child an awareness of a Jewish people that is dispersed throughout the world, and that must somehow find a way of maintaining its unity and vitality despite the mighty forces of disintegration."

Whether he was living in America or in Eretz Yisrael, Dr. Mordecai Kaplan taught how each Jewish community, indeed each individual Jew, could make a cont

bution to insure "the continuous life of the Jewish people." On his 102nd birthday Mordecai Kaplan stands out as one of the most creative Jewish thinkers of this century, whose philosophy exercised untold influence on Jewish life in our times.

Dear Editor:

I am looking for my father's sister, a native of Lodz, Poland, who was displaced during World War II. There is evidence that she survived the war, however, all efforts to locate her to date have been fruitless. Hopefully, publication of this letter may bring about some new information.

NAME: Rutka (Ruth) Munk (or Monk).

PARENTS: Mother—Rivka (nee Hendeles), Father—Moishe (Mojzesz in Polish).

BROTHER: Avraham.

BORN: Lodz, Poland, circa 1925.

If anyone has any information about her, her offspring, or other relatives, please contact:

Zev Munk, M.D.
902 Frostwood, Suite 189
Houston, Texas
United States 77024

Your cooperation is most appreciated.

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Kibbitzing-Community News



Mrs. Roslyn Retchin Leopold

WILMINGTON, N. C.

Miss Roslyn Doris Retchin and Theodore Jon Leopold were married May 22 at B'nai Israel Synagogue in Wilmington. Rabbi Robert Waxman performed the ceremony. The bride is the daughter of Mr. and Mrs. Fred Retchin of Wilmington and granddaughter of Mrs. Ben Kingoff. The groom is the son of Mr. and Mrs. Paul Leopold of Coral Gables, Florida and grandson of Mrs. Herman Leopold of Miami, Florida.

Following the ceremony, the bride's parents entertained with a dinner dance at the Hilton Inn. Roslyn Retchin graduated from Hoggard High School and the University of Georgia with a B. S. in Home Economics. She will be an area manager for Maas Brothers of Florida. Theodore Leopold graduated from the University of Miami with an A.B. in Arts and Sciences. He is a partner in radio station WSIR in Winter Haven. After a wedding trip to Europe the couple will reside in Winter Haven, Florida.

TEMPLE BETH SHALOM, CHARLOTTE

by Faye Seigel

During the month of May, Temple Beth Shalom has been busy with many vibrant and exciting programs. Our Adult Education and Deli Dinner on May 7th was a tremendous success with 35 members and guests in attendance. The best selling book, *When Bad Things Happen to Good People,* was read prior to the evening and discussed with varying views and opinions at the program. On Saturday evening, May 21, the topic of our Adult Education was "Ask the Rabbi". Everyone came prepared with questions, and everyone joined in. It was decided that *The First Jewish Catalogue* would be used and studied for next year's Adult Education.

Many of our young members have already been recognized and acclaimed for their contributions to the fields of art and poetry. Lisa Sebotnick, age 8, daughter of Mr. and Mrs. Allan Sebotnick, won first prize for her poetry entry, "Mr. Owl", in Raptor Awareness Day. Aaron Diamond, age 9, son of Mr. and Mrs. Gary Diamond, won first prize for his art entry in the same contest. Jacob Schwartz, age 7, son of Mr. and Mrs. Stuart Schwartz, was a finalist in the art contest sponsored by the Charlotte Motor Speedway and Discovery Place. His race car painting will be on display at Discovery Place for the month. Congratulations to children and parents!

A successful Sample Sale of children's and ladies' clothing was chaired by Honey Kridel, our Sisterhood President.

On Sunday, May 22nd, we held our annual Congregational Meeting and Installation of Officers. Irwin Pepper, our President for the past three years, relinquish his gavel to the following office for 1983-1984:

Allan Sebotnick: President

Norma Pepper: Vice Presid Membership

Marsha Saperstein: Vice Pre dent, Finance

Sidney Abramsky: Vice Pre dent, Education

Tina Anthony: Secretary

Ted Holt: Treasurer

After the meeting and install tion, a family cookout was the b of fare.

On Friday evening, May 27, t children of our Religious Scho conducted Shabbat services, a on Sunday, May 29, a picnic f children and parents was held Carmel Park to culminate the e of the Religious School year. wonderful time was had by all.

Extensive renovations to the i terior and exterior of our Temp building were completed in Ma and our new officers and comm tee chairmen are already bu making plans for the upcomi year.

To everyone, we wish a go summer and renewed strength f the year ahead.

TRI-STATE SUN AND FUN WEEKEND FOR JEWISH SINGLES AT VIRGINIA BEACH

A tri-state Jewish Singl Weekend will be held at Virgi Beach, Virginia August 26-2 1983. The weekend will attra singles from Maryland, Virgin North Carolina and the District Columbia.

The sun and fun weekend spo sored by Temple Israel, will tal place at the grand Cavalier Hot at the Virginia Beach oceanfro

The event will include swi ming, dancing, sports, dining a

worship. A complete package of hotel accommodations, Friday night dining, Oneg Shabbat, Saturday night dancing and Sunday brunch will cost only $115.00 per person, double occupancy.

Reservations should be made with Temple Israel, 7255 Granby Street, Norfolk, Virginia 23505, Telephone (804) 489-4550, as soon as possible in view of the great interest shown by singles in the tri-state area.



Sandi Rothman and Burt Carlish

ROTHMAN-CARLISH WEDDING

Sandra S. Rothman became the bride of Burton Carlish on Saturday evening, May 28, 1983 at Temple Beth El, Charlotte, N. C. with Rabbi Harold I. Krantzler officiating. A wedding reception was held at the home of Mr. and Mrs. Marc Silverman of Columbine Circle.

Sandi has resided in Charlotte for 22 years and is Administrative Assistant with The Blumenthal Foundation. Burt, a native of New York, is a Sales Professional for several ladies apparel lines.

After a honeymoon at Seabrook Island, South Carolina, the couple will remain in Charlotte.

SARLIN-CHIDSEY WEDDING

Miss Linda Helene Sarlin became the bride of David Arndt Chidsey on Sunday, May 29, at Beth Israel Synagogue in Greenville, S.C. Rabbi Hyman Fishman officiated.

The bride is the daughter of Mr. and Mrs. Ralph Sarlin of 18 Highland Court, Liberty, S.C. A magna cum laude graduate of the University of Georgia, she is a systems engineer with IBM.

The bridegroom, who is a graduate of Lafayette College with a BA in Business Administration, is territory manager of CertainTeed Corporation. He is the son of Mr. and Mrs. F. A. Chidsey of Royal Oak, Maryland.

Miss Janet Michele Sarlin of Atlanta, sister of the bride, was maid of honor. Bridesmaids were Mrs. Milton David Sarlin of Spartanburg, sister-in-law of the bride; Mrs. William A. Thomas of Havertown, Pennsylvania, and Mrs. Doug G. LaPasta of Milford, Pennsylvania, sisters of the groom; Mrs. Peter Shelly Chidsey of Maccabuc, New York, sister-in-law of the groom; Miss Jody L. Diamond, Miss Stephanie Rickles, and Miss Susan Goldberg, all of Atlanta.

John F. Hammerschmidt of Chicago, Illinois served as best man. Groomsmen were Dr. Milton David Sarlin of Spartanburg, the bride's brother; Peter Shelly Chidsey of Maccabuc, New York, the groom's brother; William A. Thomas of Havertown, Pennsylvania and Doug G. LaPasta of Milford, Pennsylvania, brothers-in-law of the groom; Steve Everette of Milton, Florida; Lewis Duncan of Easley, S.C.; Geoff H. Bracken of Houston, Texas; Elliott B. Davis of W. Hollywood, California, and William R. Tucker of Tulsa, Okla.

Immediately following the ceremony a reception was held at the Hyatt Regency Hotel. Mrs. Edward Taylor of Liberty and Mrs. Tim Black of Lexington presided at the guest registers.



Linda Sarlin Chidsey

The couple's wedding trip was to Jamaica. They will live in Dallas, Texas.

HIGH POINT COMMUNITY NEWS
by Estelle Levine

Congratulations to Charlotte and Martin Tambor upon the marriage of their son, Glen, to Pam Griffin. The young couple were married on November 17, 1982 in Tucson, Arizona.

Mr. and Mrs. Stanley Taylor announce the marriage of their son, Ron Taylor, to Judith Bea Saltzman on April 14, 1983 in Boulder, Colorado.

Congratulations to Jeffrey Hoffman upon his Bar Mitzvah and Susan Sandman and Neil Herman upon their Confirmation.

Joseph Barr, 74, formerly of High Point, died at a hospital in Fayetteville. Surviving are a daughter, Mrs. Hannah B. Grant of Fayetteville; a sister, Mrs. Emma Crystal of Baltimore, Md.; a brother, Benjamin Barr of Baltimore, Md., and three grandchildren. Graveside services were held at B'nai Israel Cemetery in High Point.



Rhonda Lerner Kogut

MISS RHONDA LERNER OF TAYLORSVILLE

by Hanna Adler

Congregation Emanuel, Statesville, was the setting Saturday night, May 28th for the wedding of Rhonda Lerner and Dr. Michael Henry Kogut. Rabbi Robert Seigel of Charlotte officiated.

The Lerner wedding was only the eighth in the synagogue's hundred year history and the sixth since it reopened in the early fifties.

The bride is a daughter of Mr. and Mrs. Max Lerner of Taylorsville. She graduated cum laude from the University of North Carolina at Greensboro with a B.A. in Science-Health Education. She earned her M.A. from Pennsylvania State University in 1980. Miss Lerner has been an instructor of Health Education at UNC-G.

Dr. Kogut, son of Mr. and Mrs. Edward Stanley Kogut of Buffalo, N. Y., graduated from State University College in Buffalo with a B.A. in Biology and earned his M.S. in Veterinary Science from Pennsylvania State University. He recently received his Doctorate in Poultry Science with concentration in Parasitology from the University of Georgia, Athens. Dr. Kogut has accepted a fellowship with UNC-Chapel Hill School of Medicine.

Mr. and Mrs. Max Lerner hosted a dinner dance at Statesville Country Club following the synagogue ceremony and Mr. and Mrs. Edward Stanley Kogut hosted a rehearsal dinner Friday night.

Upon return from a wedding trip to the North Carolina coast, the young couple will reside in Durham, N. C.

This popular young bride was one of the first to have a naming ceremony at Congregation Emanuel shortly after the synagogue was reopened. She also pledged her Bas Mitzvah vows and received her religious education at the Statesville synagogue. The best wishes of all congregants accompany her along life's path.

ISRAEL BALLET TO APPEAR IN 40 CITIES IN U.S. IN 1984
Groups Now Being Booked For Benefits

The Israel Ballet, Israel's highly acclaimed ballet company which has received such reviews as "breathtaking," "impressive," and "stunning" by American critics, will appear in 40 cities from March to May 1984, according to Van Joyce, President of the Joyce Agency of New York which is handling the tour.

The tour, which will be the most extensive of any Israeli performing arts company, will include appearances in major cities such as New York, Los Angeles, Philadelphia, Chicago and Atlanta.

During the 1981 tour, according to Mr. Joyce, "we were pleased that so many Jewish organizations . . . used these performances as a way of supporting an outstanding Israeli company and raising money . . . Since bookings are coming in from virtually every major city, and just a few opportunities remain," he added, "it is not too early for organizations to begin to plan theatre parties for 1984."

The Israel Ballet will be appearing in Columbia, S. C. on March 13th & 14th; Charlotte on March 15th; and Atlanta on March 17 & 18th.



Ilene Silverstein Dellinger

SILVERSTEIN-DELLINGER WEDDING

The marriage of Ilene Faith Silverstein and Van Glenn Dellinger took place on May 29, 1983 in the garden of the bride's home in Gastonia, N. C. The bride is the daughter of Leah Silverstein and the late Mr. Randolph Silverstein.

The bridegroom's parents are Mr. and Mrs. Robert Dellinger of Gastonia, N. C.

The bride was given in marriage by her uncle, Mr. Eugene Silverstein of N. Miami Beach, Florida. Her matron of honor was Mrs. Beth Helton Morris, Florence, S. C. and bridesmaids were Mrs. Lynn Cromer, Miami, Florida, Miss Gail Corwin, Canton, Mass., Miss Judy White, Marion, N. C.

The bridegroom's father, Mr. Robert Dellinger, was best man. Ushers were Mr. Steven Kritchmar, Burlington, Mass., Mr. Geoffrey Silverstein, Charlotte, N. C. Mr. Barry Belton and Mr. Darr Current, Gastonia, N. C.

Ilene is a graduate of Ashbroo High School, Gastonia, N. C. an received her BS degree in Dea Education at UNC-Greensboro.

Van is a graduate of Ashbrook High School, Gastonia, N. C. and UNC-Chapel Hill where he was a member of Sigma Chi Fraternity. He is now attending Pennsylvania College of Optometry where he is a member of Omega Epsilon Phi.

After a wedding trip to the Bahamas the couple will reside in Philadelphia, Pa.

THE JEWISH MUSEUM

Visitors to New York, please note the Museum's Exhibition and Program Listings:

A Jewish Film series is planned for August, dealing with Jewish life in many countries and cultures. Details will follow. Meanwhile, June 16-October 31 NEW EXHIBITION—THE MIRACLE OF INTERVALE AVENUE.

An exhibit of photographs, accompanying texts and a slide presentation, chronicles of the survival of a tiny community of elderly Jews in the South Bronx. Research and photography by Dr. Jack Kugelmass. CONTINUING: Through October 2—THE IMMIGRANT GENERATIONS: Jewish Artists in Britain 1900-1945 and A BRITISH PORTRAIT: Photographs by Judy Goldhill. Through December 29—A TALE OF TWO CITIES: Jewish Life in Frankfurt and Istanbul 1750-1870.

The Jewish Museum, 1109 Fifth Ave., New York 10028. Phone (212) 860-1888.

HUMAN RELATIONS

by Ira Gissen
Regional Director
Anti-Defamation League of
B'nai B'rith

Happily, this is an especially appropriate time to say "Hello" to my readers with the introduction of this column. The appearance of "Human Relations" coincides with the Seventieth Anniversary of the Anti-Defamation League. It also is of personal significance to me because it appears upon the anniversary of my thirtieth year in the field of Human Relations and the beginning of my twelfth year with ADL.

I would lie to devote this first column to sharing some thoughts with you regarding the ADL's 70 years. Today the ADL has a growing number of professionally-staffed offices, almost totaling thirty in the United States. Jerusalem and Paris offices have been established. Latin America is served through a network of ADL correspondents.

How different it was seventy years ago when a small handful of concerned, volunteer lawyers began to work out of an office in Chicago. What was it that impelled them to draw together? Defamation!

ADL's agenda today is indicative of the maturation of the organization, as well as the changing challenges faced by us. A good indicator of the scope and emphases of ADL's priorities can be gained from a survey of some of the topics covered at the recent Seventieth Anniversary meeting of ADL's National Commission:

"The Interreligious Scene in the United States; A Critical Appraisal;" and "Toward a Colorblind Society: Racial Quotas and Affirmative Action;" and "Human Relations Education: Are Our Schools Meeting the Challenge?" and "Intergroup Conflict: Lessons to be Learned from the Military;" and "The Impact of Recent Middle East Developments on Congress and U.S. Public Opinion;" and "Energy and Foreign Policy;" and "The Role and Responsibility of the Media in the 80's;" and "Nazi War Criminals in the U.S."

In future columns, several of the agenda topics listed above as well as the policy issues will be examined. Please tell me which you would like to read about.

RELIGION OF MATURITY

"Judaism, the religion of hope, also is the religion of maturity. It never forbade us to doubt, to question, to wrestle with God. Jacob wrestled with God, Job debated with Him, the rabbis carried on many love quarrels with the Divine. This is far from the childish form of religion which calls for unquestioning submission . . . Judaism permitted bitter accusation, argument and doubt; but it also summoned man to travel beyond doubt along the road to mature faith."

—Rabbi Joshua L. Liebman

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2. The Life of Dialogue—Judaism "Encountered": The Thought of Martin Buber
3. Dissent from Tradition—Judaism Reconstructed: The Thought of Mordechai Kaplan

DR. ALFRED JOSPE
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1. The Ethical Imperative: The Foundation of Jewish Ethics
2. Jewish Ethics and the Morality of the Market Place
3. The Jewish Argument with Authority: Protest and Dissent in Jewish Tradition

DR. REUVEN KIMELMAN
Lecture Topics: The Changing Images of the Ideal Jew
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2. The Transition from Priestly Ideal to the Rabbinic Ideal
3. The Contemporary Ideal and What Fashioned It

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RABBI SCHINDLER DEFENDS REFORM RABBIS' VOTE STATING THAT THE IDENTITY OF A JEWISH CHILD CAN BE DETERMINED BY EITHER MOTHER OR FATHER

by Neil Barsky

(Reprinted with permission from the Long Island (N.Y.) Jewish World)

Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, says he has received "hundreds of letters" praising the recent resolution by the Central Conference of American Rabbis (CCAR) stating that Jewish identity can be passed to children through either parent.

On March 15, the CCAR voted overwhelmingly to declare "that the child of one Jewish parent is under the presumption of Jewish descent." Rabbi Schindler had proposed the change in an address to the UAHC in December 1979. It was adopted by the CCAR three and a half years later.

Previously, only the child of a Jewish mother was regarded as Jewish in traditional Jewish law *(halacha.)*

In an interview at the *Long Island Jewish World* offices, Schindler voiced confidence that the furor over the move would eventually subside.

Rabbi Schindler observed, "From a strictly *halachic* point of view, the Reform movement has taken stances that are infinitely more devisive." He cited a decades-old decision by the Reform movement to no longer require Jewish couples to obtain religious divorces. The UAHC leader explained:

"In *halachic* terms we confined future generations to bastardy, which is an irredeemable step. Here, at least, there is a remedy of kosher conversion (for the child). I don't deem this to be a more serious step that any of a million things we've done in the past, and it need not be more devisive."

Rabbi Schindler noted that Reform synagogues and many Conservative synagogues confer Jewish status on every congregant who calls himself a Jew.

"No one asks any questions," he said. "I felt we ought to preach what we practice. Moreover, there are hundreds of thousands of children born to Jewish fathers and non-Jewish mothers who are active in the Jewish community but who feel they are second-class Jewish citizens. The CCAR resolution grants these self-identified Jews the same status as Jews born of a Jewish mother."

In response to charges that the change in status violates *halacha,* Schindler said there was ample justification in the Torah for such a move. He noted that in the Torah, "the paternal geneology reigns supreme.

"Most telling of all," Schindler said," is that the *cahuna,* or Jewish priesthood, is determined b the father, according to biblic law. If it's good enough for th priesthood, isn't it good enoug for Jewishness?"

In certain ways, the Refor laws are now more stringent tha the Orthodox, Rabbi Schindle pointed out. He emphasized tha the CCAR resolution did not autc matically confer Jewishness o anyone with a Jewish father c mother—only those who have e pressed a Jewish commitment. I contrast, he added, Orthodo Judaism confers a Jewish identit on any person with a Jewis mother, no matter what the per son's commitment.

"This leads to an outrageou anomaly," he said, adding:

"To take it to the extreme Khruschev's grandchild is Jewis because his son married a Jewis woman, while Ben-Gurion's granc child is not, since his son marrie a non-Jewish woman.

"In our resolution, we said tha both parents are equal in terms c genealogy, but for both there ha to be an expression of a commit ment to Jewish life."

Within his own organizatior Schindler said there was minima opposition–the resolution passe by a 3 to 1 margin. Dissent cer tered on some Reform rabbis concern that with the new def nition of "who is a Jew" the Israe government might revise the La of Return to exclude Reform Jews The Orthodox establishment doe not recognize the Reform an Conservative branches of Juda ism, the two largest in America.

Rabbi Schindler said he recog nized the danger, but said that h felt it was more important "to d what is right."

Despite opposition from bot Orthodox and Conservative rab bis to the resolution conferrin equal status on fathers and moth ers in determining the Jewis identity of their children, Rabb

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Schindler said, "debate on the issue will be healthy for the Jewish community.

"There hasn't been a serious discussion of internal matters for a long time," he said. "This kind of spiritual debate can only be a boon to the American Jewish community." He pointed out that since biblical times, there has been a tension between those like the prophet Ezra—who sought a "closed community"—and Ruth, who was a Moab convert to Judaism.

In summing up his own position, Rabbi Schindler quoted the biblical passage from the Book of Ruth: "Whither thou goest, I will go; where thy lodge is, will I lodge; thy people shall be my people and thy God shall be my God." He commented:

"What eventually happens to Ruth? She is the forerunner of King David. And in rabbinic thought, David is the forerunner of the *meshiach* (messiah).

"I am clearly more in that open tradition, and it is there that I take my stand," he said.

INSIGHT . . .

- An Atheist cannot find God for the same reason a thief cannot find a policeman.
- All men believe in law and order as long as they can lay down the law and give the orders.
- Somebody is always doing what somebody else said couldn't be done.
- It never occurs to some people that there's a big difference between giving advice and lending a hand.
- Worship is a way of living, a way of seeing the world in the light of God. To worship is to rise to a higher level of existence, to see the world from the point of view of God.

—Abraham Heschel

Rehabilitation With A Difference

From the Street to the University
by Barbara Sofer

Last year Shmuel, Eitan, Dan, Rueben and Shalom were no more than delinquents. This year they are no less than university students. They had either dropped out or been thrown out of more than twenty different institutions. Now they study well into the night to prepare for tough pre-academic examinations.

This strange but genuine transformation came about because a group of teenage boys taking part in a unique social-educational rehabilitation program called MANOF, (an acronym meaning a mechanical crane in Hebrew), threw out a challenge to the program's organizers. It was true, they agreed, that they'd left the street and that the vocational skills they were learning as part of the program—photography, car electricity and electronics—were of a higher status than the carpentry and shoemaking usually foisted on them in other courses.

What they really wanted, however, was a chance at university studies. Most of them had only finished a few years of elementary school and realized advancing along traditional paths of education would be impossible for them. In MANOF the ideas of the participants are taken very seriously, so



the organizers approached Haifa University to ask if they would accept the boys if they passed the pre-academic examinations. The University was receptive, and the new section of MANOF's rehabilitative program, MAOF, (literally "flight"), was born.

They had to take an intensive equivalent of a high-school level course. In the first year, twelve signed up for the 1,400 hours course; seven took the tests and they all passed. This year thirteen more students joined MAOF—ten qualifying for a one year, and three for a two-year pre-academic course.

Just how extraordinary the success of the program is, can be seen by looking at the background of the young men who are now students. They are all part of a large minority in Israel. Sociologists call them "marginal youth". They got to MANOF after being referred there by probation officers, social workers and desperate families. For many the choice was between jail or MANOF. One third of the boys come from families of between ten and fifteen children. Almost all of them are from troubled Afro-Asian Jewish families in which the culture shock of moving to Israel and the strain of bringing up children on low salaries in poor conditions produced problematic offspring. Although there is disagreement about the exact numbers, social scientists agree that at least one in ten Israeli youngsters between the ages of fifteen and seventeen fits in this group. That means that ten percent of the population is growing up semi-delinquent, with a possibility of taking up crime.

MANOF was created in 1975 by the National Council of Jewish Women Research Institute for Innovation in Education of the Hebrew University. It is funded by the Rothschild Foundation, Youth Aliyah and the Ministries of Education and Culture, and Labor and Social Affairs. There was a creative attempt to break the negative patterns of teenage boys rejected by all other institutions. (Retarded or mentally ill boys would not be dealt with in this framework.) For eight months, teenage boys, mostly around age sixteen, live in a residential setting in Nahariva. They are responsible for their own discipline, and play a major role in running their own kitchen, and social activities through committees.

Basic studies fill the morning; vocational studies are in the afternoon. In the evenings are political discussions and committee meetings. Together with youth leaders, the boys go on hikes and day trips. Most important, the adult staff provides excellent counseling and support to the participants, who need new adult role models as much as basic studies.

In the second stage of this short program, the group and youth leaders try out their new social skills on a kibbutz, where they continue studying and endeavor to integrate into the kibbutz society. This part of the program is so successful that numerous graduates of MANOF, even some previously rejected by kibbutzim, have been accepted as full-fledged kibbutz members.

The third stage of the program involves choosing a position in the outside world, while maintaining contacts with the MANOF counselors. The majority of the graduates decide to go to the army. Most of them are accepted into regular combat units, to which they might not have gained admission before the MANOF program.

It was at this last stage of the program that some participants demanded organizers find a way to pry open the closed doors of the academic world for them.

"Studies have opened up a dead-end street for me," said Shmuel, the eighth of ten children in his family. He had frequen run away from school, and d spite his high intelligence h learned to read only in the four grade. He learned to steal earlie his first robbery took place at a six. By age seventeen he had thick police file and was given choice of MANOF or jail. Tod he is studying at a respecte university.

"For the first time in my life know people think I am wor something," said Eitan, a form delinquent who now studies unt 2 a.m. "I used to dream of reveng against my father for beating m mother and us—against the worl for putting me in a foster home a age four. Now I see to my aston ishment that if I study I can mak it. Now my version of revenge i to show my student card to a those who wrote me off as hope less."

What is the secret of MANOF' success?

"We have no secrets," sai MANOF director and former army officer Yaakov Ochayon. "We don't give these boys their poten tial; they are born with that. We just give them a chance."

THE NAME REVEALED

JERUSALEM—For the first tim in the history of archaeology i the Holy City, an artifact has bee found with the tetragrammati name of Jehovah inscribed on i

It's a thin silver scroll datin from the seventh or sixth centur BCE. Unearthed along with th tiny scroll was an impressiv cache of jewelry, including 100 si ver items, iron arrow heads, an the oldest coin ever found in thi country, also dating from the sev enth or sixth century BCE.

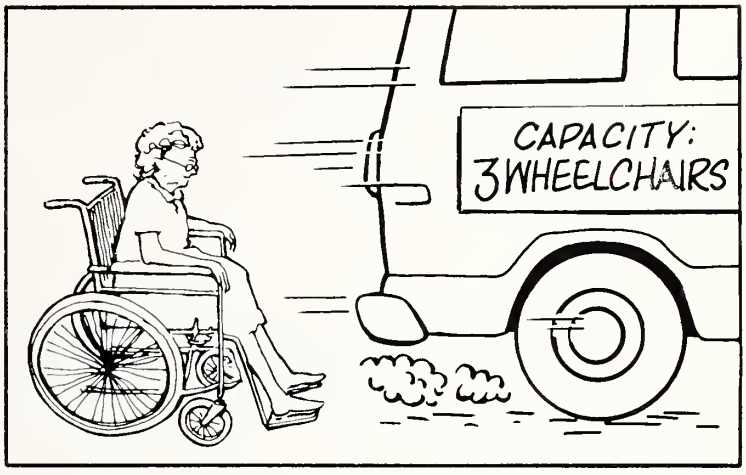
The treasure trove was foun near Jerusalem's train station b a team directed by Gabriel Barka of Tel Aviv University's Institute o Archaeology and assisted by the American Institute of Holy Lan Studies in Jerusalem.

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If you happen to have a pasta machine, by all means, put it to work. Just follow the manufacturer's instructions. You can even make Homemade Corn Meal Pasta ahead of time and store it in your refrigerator or freezer until you're ready to assemble this entree.

Add a tangy vinaigrette salad and a crusty loaf of bread to round out the meal. Serve fresh fruit for dessert, and you've got a complete mouth-watering menu.

CHEESY PASTA BAKE

- 3 qts. water
- 3½ teaspoons salt
- 4 cups Homemade Corn Meal Pasta*
- 4 teaspoons butter or margarine
- 1 garlic clove, crushed
- 2 tablespoons all-purpose flour
- Dash of pepper
- 2 cups milk
- ½ teaspoon Worcestershire sauce
- 1 cup (4 oz.) shredded Swiss cheese
- 1 cup (4 oz.) shredded sharp Cheddar cheese
- ½ cup grated Parmesan cheese

Bring water and salt to a boil. Cook noodles, uncovered, 6 to 8 minutes or until tender; drain. Heat oven to 325°F. Melt butter in large saucepan. Add garlic; saute 1 minute. Remove garlic. Stir in flour, ½ teaspoon salt and pepper. Gradually add milk and Worcestershire sauce. Cook until thickened, stirring frequently. Add cheeses; stir mixture constantly over low heat until cheeses melt. Add cooked noodles; mix well. Turn into 1½-qt. baking dish. Bake 30 to 40 minutes or until top is golden brown. **Makes 4 t servings.**

***HOMEMADE CORN MEAL PASTA**

- 2 cups all-purpose flour
- 1 cup enriched corn meal
- ½ teaspoon salt
- 4 eggs
- 4 to 6 tablespoons milk
- 1 tablespoon vegetable oil

In large mixing bowl, comb flour, corn meal and salt; aside. Beat together eggs, 4 tab spoons milk and oil until blend add to dry ingredients, mix thoroughly. Use hands to fin mixing, making a stiff dough. A remaining milk, 1 teaspoon a time, if necessary. Knead on lig ly floured surface for 8 to 10 m utes or until very smooth and sticky. (If using a pasta machi knead by hand only 3 to 4 m utes). Shape to form ball. Cov let rest 20 to 30 minutes.

Divide dough into quarte **Roll out each quarter on ligh floured surface as thin as possib to form rectangle. If pasta dou becomes sticky at any time, t and flour both sides well. Af each quarter is rolled out, lay f on lightly floured cloth or w paper. Let stand 5 to 10 minut or until dough has feel and fle bility of soft leather. (Do not c too long as dough will beco brittle). Starting at narrow e roll up each rectangle jelly-r fashion. Slice into ¼-inch wi strips; unroll strips. Place stri slightly apart on absorbent pap or cloth. Let stand 10 to 20 m utes to dry slightly. (Do not c too long as strips will beco brittle). **Makes about 6 cups c cooked noodles.**

****NOTE:** If using a pasta m chine, follow manufa turer's instructions.

STORAGE INSTRUCTIONS: If r cooking all noodles at onc dry noodles as recipe direc Store airtight in plastic bag refrigerator up to 2 days freeze up to 1 month. Do n thaw noodles if frozen; cook boiling salted water.

Book Reviews

A CERTAIN PARADOXICAL BIAS

Dear Editor;

In the June, 1983 issue of the TIMES-OUTLOOK, you have an editorial correctly warning about Arab power. Your editorial is based on a book called ARAB REACH by Hoag Levins.

Below is my review of the book which gives another point of view about Levins' book.

Morton Teicher, Professor
School of Social Work
University of North Carolina at Chapel Hill

ARAB REACH: THE SECRET WAR AGAINST ISRAEL by Hoag Levins. Garden City, N.Y.: Doubleday and Company, 1983. 324 pages. $17.95.

Reviewed by Morton Teicher

There was once an old union song entitled "Which Side Are You On?" That question will inevitably trouble any reader of Levins' book. The first half is subtly anti-Israel, and the second is clearly anti-Arab. It is almost as though Levins had to establish himself as an objective viewer of the scene by negatively portraying Israel before he could proceed to warn his readers about Arab use of oil wealth to take over the world. Which side is he on?

Contrary to the publisher's characterization of the book as "thoroughly researched," it is carelessly put together. The primary sources used as references are newspapers and news magazines, hardly noted for their nonpartisan objectivity.

SOME EXAMPLES of Levins' inadequate research include the following: Moshe Dayan is referred to as "Russian-born." As is well-known, Dayan was a Sabra, born on a kibbutz in the Jordan Valley. Gush Emunim is translated as "land raiders." It means "Bloc of the Faithful."

Levins quotes from Moshe Sharett's diary, but the source of his quotation is not the diary itself, but a book called "Israel's Sacred Terrorism," published by the Association of Arab-American University Graduates.

He also quotes from Yitzhak Rabin's memoirs, but once again, he did not go to the source. Rather, he took his quote from Facts on File, a weekly news digest composed of bits and pieces culled from the news media. It's bad enough that Levins fails to use Rabin's book itself as a source, but what is even worse is that he misquotes Facts on File and omits a crucial part of their news item.

THIS PARTICULAR incident typifies Levins' carelessness and proves how warped he is in the first half of his book. Levin attributes to Rabin's memoirs the story of an order by Ben-Gurion to drive out the Arab residents of Ramle. Levins found this story in Facts on File, not in Rabin's memoirs. But the Facts on File item, which I checked, also contains a statement by Yigal Allon who was present with Rabin when Ben Gurion was supposed to have issued the order. Allon denies Rabin's version of the incident. Levins leaves this out completely. This is not only careless "research," it is downright irresponsible.

Levins writes about Arab riots in Jerusalem during the first week of July, 1976. His selective memory is at work once again. That was the week of the remarkable rescue at Entebbe—an event which Levins never mentions.

The 1969 fire at the Al Aqsa mosque in Jerusalem is attributed by Levins to "an arsonist from an Israeli kibbutz." The fire was caused by an Australian Christian religious fanatic who, it is true, was volunteering at the time on an Israeli kibbutz.

LEVINS' BIAS is clearly shown by his reference to Israel as "A new European colony state along a coastal strip of Asia." The old city of Jerusalem is called "Muslim," ignoring its Christian, Jewish and Armenian quarters.

Since the first half of the book is so filled with errors and prejudice, it is difficult to trust the second half. Here, Levins gives a terrifying recital of the degree to which the Arabs have taken over the world. He describes their pow-

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er in shipping, in the banking industry, in real estate, in arms manufacture, in nuclear energy, in insurance, in raw materials, in housing—to say nothing of their preeminence in all aspects of the oil, gas and coal industries. He shows how the Arabs have established bases of power and influence in the United States, Britain, France, Germany, Japan, Switzerland, Latin America and Indonesia.

There is certainly considerable cause for alarm. Unfortunately, the justifiable warning about Arab influence is contained in a book that is otherwise hardly credible.



Nothing sells our shoes better than our shoes.

ELLI: COMING OF AGE IN THE HOLOCAUST by Livia Bitton-Jackson. Seabury Press, N.Y. 249 pp., $6.95.

ELLI is a first-person true account set during the final years of World War II. In the spring of 1944, Elli is a sensitive 13-year old living in the tranquil town of Somorja in Hungarian-occupied Czechoslovakia. With her family, she is uprooted by the Nazis and sent to a ghetto in another town, where her father is taken away. The rest of the family is transported to the hell of Auschwitz.

Through Elli's adolescent eyes, the horrors of the gas chambers, shootings, electrified wire, starvation, heat, cold, fatigue, physical and verbal abuse, subhuman food, lice, hard labor, and the constant pressure of death are described. She recounts sights, smells, shrieks. Elli and her mother manage to stay together through their concentration camp experience, miraculously escaping from the transport heading for the gas chambers. It is Dr. Joseph Mengele who, taken with Elli's blonde hair and blue eyes, advises her to overstate her age and thereby avoid the chamber of death when she arrives at Auschwitz.

Unspeakable cruelties fail to break Elli. On the long, terrifying train rides from one camp to another, Elli reads her own poems to the starved and suffocating Jews, heartening them with new hope. When an accident paralyzes her mother in a camp where those who couldn't work were quickly killed, Elli manages to stay by her, nursing her and giving her faith. She risks her own life to deceive the Nazis into believing her mother is physically able, and devises a way for them to be among those transferred. Although they barely recognize each other in their skeletal states, Elli meets her brother in the last camp and helps keep him alive by sharing her rations, throwing her portion of bla bread across the barbed wire i to the men's camps.

After they are liberated in 194 Elli returns to Somorja with h mother and brother. They find th their roots are no longer in the s of their birthplace.

ELLI, a selection of the Litera Guild, is a tribute to the power survival. The Chicago Tribu said: "ELLI is destined to join t classics of Holocaust literature. In 1981, Livia Bitton-Jacks received a Christopher Award f ELLI, a prize for books that affir the highest values of the huma spirit.

Livia Bitton-Jackson finishe high school in displaced perso camps in West Germany. In 195 she came to the U.S. where s completed her higher educatio and received a Ph.D. in Hebre culture and Jewish history fro New York University. The recip ent of many academic and profe sional honors, Bitton-Jackson now Professor of Judaic Studie at Herbert H. Lehman College the City University of New Yor Her new book, MADONNA O COURTESAN: *The Jewish Woma in Christian Literature*, was re cently published by Seabu Press. Bitton-Jackson divides he time between Netanya, Israel an New York. Many readers hav asked what happened to he mother and brother. Her mothe lives happily in Israel and he brother makes his home in a sub urb of New York.

SWEETHEARTS by A. M. Krich Crown Publishers Inc., 275 page $14.95.

This is one of those apparentl autobiographical novels whic must be lots of fun for the autho He can relate his own experi ences, but can supplement, re vise, and titillate without fear o

direct embarrassment or insult.

The hero attended Chapel Hill for a while, but he harbors a certain condescension towards the South. It must be remembered that we're relating to the 1930's, when North Carolina was more provincial. For those old timers who grew up in the 30's, this novel has sections of high interest, in a mood of reminiscence.

Another aspect appealing to many of our readers is the author's frequent employment of Yiddish expressions.

It is his first novel, but he has written a number of nonfiction books and articles about sex, which explains his "erotic musings," as the book's jacket describes them.

—Roland Heller

AMONG LIONS: The Definitive Account of the 1967 Battle for Jerusalem by J. Robert Moskin. Arbor House Publishing Co., 401 pages $16.95.

THE BATTLE WAS 60 HOURS LONG AND 4,000 YEARS DEEP . . "A superbly readable and documented evocation of Jerusalem and a conflict that changed the course of history."—Teddy Kolleck, Mayor of Jerusalem

June 5-7, 1967: three days that changed the course of history in the Middle East. Three days during which raged one of the most crucial battles of the century—the struggle to determine who would govern Jerusalem. In this definitive account of the battle for the ancient city holy to Christians, Jews and Muslims, a skilled journalist recreates in dramatic exposition the historic Israel-Jordan conflict and the revered city through which it was fought.

At once military history and vivid reportage, this riveting account relives hour by hour the ferocious battle, which spilled into the very streets of the historic and divided city. Included are detailed accounts from generals and soldiers of both sides and the personal stories of mothers, teachers, doctors and innocent bystanders caught in the crossfire of adversaries determined to fight to the finish.

Complete with maps, photographs and an index, AMONG LIONS is at once a broad-canvas and intimate view of the 1967 War in Jerusalem and the men—Jews and Arabs—who fought it.

J. ROBERT MOSKIN was the foreign editor of *Look* magazine and Senior Editor of *Collier's*. He makes his home in New York City.

JANE'S HOUSE, by Robert Kimmel Smith. WM Morrow & Co., 344 pages $13.95.

JANE'S HOUSE is a novel about a family who loses its young wife and mother, and their method of coping with the dreadful loss. After eighteen years of a perfect marriage, Paul Klein continues to feel the presence of his wife everywhere. The sixteen year old daughter and the ten year old son suffer acutely. When Paul falls in love again, with a woman unlike his first wife, he finds happiness—almost, but the adjustment of the children is difficult.

The story is well written, a story about pain and loss, about love that ends too soon, and love, with equal passion and grace, that is found again.

All the principal characters, as well as most of the others, have names which are Jewish. That is all that the book contains of Jewish content. Thanksgiving is celebrated; Christmas shopping is done and the gifts are opened. It is nice to read a novel about a subject which is important to many people, whose characters are not the bearers of nondescriptive names. However, since their names in this case are obviously Jewish, it would be even nicer if there were some content related to their being Jewish.

The author was born in Brooklyn in 1930. His play, "A Little Singing, A Little Dancing," was selected for the 1971 National Playwrights Conference of the Eugene O'Neill Theater Center. Another of his plays was published in "The Best Short Plays of 1975." A Juvenile book, "Chocolate Fever," won the Massachusetts Children's Book Award in 1980. He lives in Brooklyn.

"Jane's House" is soon to be a motion picture from Carson Film Company/Columbia Pictures.

A MATTER OF SWEET REVENGE by James J. Thornton, Jr. Plantagenet House, Inc. $12.95.

Should insanity be a legal defense for crimes of violence?

This question, of growing present-day concern, is closely examined in a new novel by James J. Thornton, Jr., a Shreveport, La., attorney. The book is "A Matter of Sweet Revenge," published by Plantagenet House, Inc., of Blackshear, Ga.

The Nazi holocaust looms in the background of this intensely realistic story, which delves into modern courtroom strategy and legal gambits.

The plot revolves around a once rabid Nazi concentration camp officer who comes to his death at the hands of one of his former Auschwitz victims, a gentle and elderly death camp survivor, Samuel Lieberman. In the bizarre murder trial which follows, the key question examined is whether Lieberman was legally insane or committed a criminal act in uncontrollable rage.

The unfolding of this intriguing drama will be of interest to the general reader, and particularly to everyone interested in court-

room procedures and judicial questions.

"A Matter of Sweet Revenge" is Mr. Thornton's first published novel, but he is a lawyer "who has been there." He is an attorney in private practice who lives with his wife in Shreveport. He has two grown daughters; one practices law in New Orleans and the other attends law school at Baylor University.

Plantagenet House, Inc., organized in 1980, plans to publish from time to time fiction volumes of unusual interest and appeal. President of the firm is Dean Broome, a former weekly newspaper publisher of Blackshear, Ga.

Jewish Books Views and Reviews

by Joseph Cohen

THE SECRET JEWS OF LATIN AMERICA

The lives of the Jews who were expelled by Queen Isabella from Spain in 1492 and their descendants, particularly those who maintained their Judaism by seeking anonymity and refuge in the New World, is a story that is distinct from any other in the annals of Jewish history. Until recent times, this distinction has mitigated against a full assemblage and presentation of the facts, for the obvious reasons that people forced to live in secrecy travel light and keep few records. Nor do they have much visibility that can be recorded by others. In **NEW WORLD JEWRY 1493-1825 REQUIEM FOR THE FORGOTTEN** (KTAV, $20.00), Seymour B. Liebman attempts to reconstruct their history.

However commendable his effort, the outcome is something less than successful. Though his book is based on twenty years of research, his account is deprived of any satisfying continuity because the subject-matter itself is disjointed, and in terms of authentic Jewish sources, sparse and fragmentary. Yet the book is a well-documented (indeed, to distraction) compendium of intriguing information, occasionally marred by some infelicity of phrasing. It is certainly the most detailed compilation of facts about the "secret Jews" (a more precise term than "Marranos," originally meaning "hogs" and "swine," now used interchangeably with "secret Jews," or "**Conversos**" or crypto-Jews), of Latin America we are likely to have for a long time, and it deserves our careful attention. It is especially attractive in its descriptions of divergent Jewish practices resulting from the enforced separation of the secret Jews from mainstream World Jewry.

In the absence of extensive Jewish records, Liebman bases much of his book on the enormous hoard of surviving documents of the Inquisition. These **procesos**, or court proceedings, tell us much about the lives of the secret Jews in Peru, Mexico, and elsewhere, and about the Inquisitors' pursuit and persecution of them. Torture, we learn, was less frequent than is commonly thought, but it was used to force victims to confess when necessary or to reveal the names of co-religionists. Sequestration of property occurred at the time of arrest with confiscation an accepted corollary. Suspected Jews who refused to confess along with many who did were burned alive at the stake. Just prior to the lighting of the fire, some were given the option of being garroted before being burned if they kissed the Cross, an augmentation of cruelty not regarded as inconsistent with Christian mercy. Most Jews refused. While a good many Jews were horribly dispatched, a larger number were sentenced to life-terms in prison, or to periods of servitude as oarsmen on Spanish galleons, a punishment equivalent to certain death. Others received from 100 to 400 lashes in public.

From the end of the fifteenth century well into the seventeenth century, the vicissitudes o practicing Judaism secretly in th New World wrought man changes. Circumcision was ofte abandoned since it provide immediate proof, as it did for th Nazis in the twentieth century, o male Jewish identity. Many of th devout nonetheless ran the risk Children were not informed the were Jewish until adolescence Devout males would then underg circumcision. Fasting, which coul be accomplished unobtrusively became widespread and wa frequently employed as substitute for more visible ritua observances. The violation o **Kashrut**, which often took the form of eating pork in a Christian's hom to avoid suspicion, was negated b subsequent regurgitation. Wafer taken during communion wer kept in the mouth and spat ou when church services ended.

As there were no rabbis, mutua consent for cohabitatio substituted for ritual marriage Since there were no Jewish calendars, Yom Kippur came to b arbitrarily observed on Septembe 10, with a long recess in th afternoon during which time th men walked about in public, som with toothpicks in their mouths t suggest they had just eaten. Ros Hashanah was largely ignored **Shabbat** candles, which had t burn themselves out, were, afte being lit, placed underneath table covered with cloths to conceal th light. Chocolate was substitute for the **Kiddish** wine. Continuin emphasis was placed upon th hoped-for, speedy arrival of th messiah to relieve these Jews o their double burden and justif their persistance in the ancien faith. In all other respects, secre Jews made every effort to imitat the life-styles of their Christia neighbors. It was a matter c survival.

Probably New World Jewr survived as long as it did in Lati America because of the extensiv economic links it had with Ol World Jewry. The commerica

raffic back and forth across the Atlantic was considerable. In the Caribbean, the Jews were the largest ship chandlers in the region. They operated 200 vessels out of Curacao alone in the decades after the settlement was founded. They imported and exported impressive tonnages of both legal and illegal goods from all the Latin ports. Their ships were armed against pirates, and were manned by Jewish sailors, commanded by Jewish captains. To their discredit, Jews were active slave-traders and owners. Many Jews became merchants, while others owned and operated large plantations. Others prospected for gold or engaged in mining less flashly but equally lucrative metals. They entered every trade and profession open to them. Jewish soldiers served with Cortez in Mexico and were among the troops commanded by Panfilo de Narvaez, the governor-general of Cuba, when he was sent to bring Cortez back under the control of the Spanish Crown.

Though the persecution of Jews declined in the late seventeenth century, by which time the Catholic Church was obsessed with the spread of protestantism, and a more egalitarian climate was developing in Europe, the secret Jewish community in Latin-America had long been foredoomed. Assimilation and intermarriage, along with a declining birth-rate, the lack of Jewish leadership and the absence of freedom or worship insured its virtual extinction. Gone though it is, there is some poetic justice in the fact that the Inquisition, which did its utmost to destroy the secret Jews, has now emerged as the chief source, through its records, by which their memory will be perpetuated.

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TSAR NICHOLAS I AND THE JEWS: The Transformation of Jewish Society in Russia 1825-1855. Michael Stanislawski. 246 pages. $18.95.

This new JPS publication describes an important turning point in modern Jewish history. the transformation of Jewish society that took place in Russia under the reign of Nicholas I (1825-1855). During this period the Jews were thrust from their insular existence on the margins of Jewish society into the maelstrom of Russian life and politics, a situation from which, as the author concludes, "they have yet to emerge."

"Michael Stanislawski's study," notes Gerson D. Cohen, chancellor of The Jewish Theological Seminary of America, in an advance appraisal, "is a penetrating scholarly treatment that is lucid and compelling. Above all, it reshapes our understanding of the major transformation that overtook East European Jewry under Russian domination, beginning with the forced conscription of Jews under Tsar Nicholas I. This work illuminates for us, as has never been done before, the real intent behind the educational programs of the tsarist government in its effects to Russify the Jews. We are given fresh insights into the events that underlie the metamorphosis of Jewish behavior within the Jewish community and its orientation to the world at large. Dr. Stanislawski's book takes its place as one of the indispensable tools of modern Jewish history."

Many of the dramatic episodes of this reign were deeply etched in the historical consciousness of Russia's Jews and their descendants, but this crucial chapter in Jewish and Russian history has not heretofore been the subject of sustained critical scholarship.

TSAR NICHOLAS I AND THE JEWS, based on primary and archival materials in Russian, Hebrew, Polish, German and Ukrainian, offers a searching look at the internal and external history of the Jews during the period in question. Avoiding the stereotypes and cliches of much of the literature, this work analyzes the experience of the Jews within the context of Russian politics and culture as well as of Jewish life in other parts of Europe. Its provocative treatment of such subjects as the tragedy of the cantonists (the Jewish children who were forcibly transcripted into Rusian military institutions), the mission to Russia of Dr. Max Lilienthal, and the origins of the Russian Haskalah (enlightenment) signals an innovative approach to the history of the Jews of Eastern Europe.

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IN THE BEGINNING: Science Faces God in The Book of Genesis, by Isaac Asimov. A Stonesong Press Book, Crown Publishers, One Park Ave., N.Y. 10016. 234 pp., $10.95 cloth.

The Bible is the world's all time bestselling book. The first book of the Bible, Genesis was written prior to the event of ancient scientific theory. It offers an explanation of the origin of man and the world that is thought by many to be the last word on the subject. The modern theory of evolution has been formulated by scientists of the first degree and supported by proven scientific data. Many of the modern findings are similar to the Bible, others prove the Bible's theory, yet there are differences which have always pitted the fundamentalists against the evolutionists.

This is the problem Isaac Asimov addresses in his new work, IN THE BEGINNING. It is a richly annotated appraisal of the first 11 chapters of Genesis that bridges the gap between the divine and the scientific. Dr. Asimov, one of the foremost science writers of our time, considers each verse line by line, offering a scientific account of the passage. He discusses numerous peculiarities and contradictions in Genesis, offering theories from all the scientific disciplines. He speculates about historical dates, places, geography, and measurements.

Both the scientific and the Biblical accounts of Creation represent the best thinking of their times. Asimov's work is a clear, concise, uniformly entertaining appreciation of both, bringing his wide knowledge of science, history, and social science to bear on the first chapters of Genesis in a volume that is witty, informative, and accessible.

HOW YOSSI BEAT THE EVIL URGE, by Miriam Chaikin. Harper Junior Books for Ages 8-10. 42 pages, $8.95.

Yossi can't concentrate in class. While his friends listen to the rebbe, Yossi watches the spindly tree outside the yeshiva window lose its leaves. While the others chant their lessons, Yossi's mind is on his mother's delicious honey cake.

"Do you want God to hear you or not?" questions his teacher. Of course, Yossi does! But the Evil Urge keeps distracting him.

"There's a boy in class who can't pay attention," Yossi tells his father. "What should he do?" Yossi asks, desperate to overcome his weakness before the rebbe banishes him to the yeshiva in New Jersey. "He has to try and fool the Evil Urge," comes the advice. But how?

Petra Mathers' naive illustrations echo the warming good spirits of this story about a loving Chassidic family living in Brooklyn.

Miriam Chaikin has written a number of children's books about Jewish life, including last season's *Getting Even*. She is also a children's book editor and lives in New York City. Petra Mathers' watercolors have been exhibited in several states. This is her first book. She lives in Oyster Bay, Long Island.

FISH FRY

TEL AVIV—Israel is a log[ical] venue for an international sy[m]posium on aquaculture, [as] despite the country's abund[ant] stretches of desert, Israelis h[ave] done considerable pioneer[ing] work in the commercial grow[ing] of fish.

Of particular interest is Israe[l's] success with the tilapia, or [St.] Peter's fish, a hardy, high-prote[in], low-fat fellow that has drawn gr[eat] interest in protein-poor countri[es]. The conference accordingly [will] concentrate on the tilapia, a[nd] among the 200 or so participa[nts] will be delegates from Far Ea[st]ern and Third World countr[ies] that, lacking land and facilities [for] raising beef, are getting into fi[sh] farming in a big way to feed th[eir] hungry populations.

WEDDED BLISS

TEL AVIV—We all have ide[as] about what makes a marria[ge] miserable. But what in fact mak[es] for a happy marriage? Tel A[viv] University psychologists Dr. Ari[e]la Friedman and Dr. J. Lomra[n], working with a counterpart [at] California State University, [Los] cently surveyed 30 Israeli a[nd] American couples married [an] average of 50 years, and came [up] with some factors which seem [to] be keys to happy married life.

The elements seem to be a fa[ir] distribution of power—that [is] decision-making and influence[,] and a concurrent intimacy [in] shared interests, communicati[on] and exchange of affection. Th[e] men surveyed were found to b[e] happier in their marriages tha[n] were their spouses—and th[is] seemed to be because they ha[d] more of the power. A further stu[dy] uncovered the finding that whe[n] men reached retirement and she[d] responsibilities in favor of de[-] pending more on their wives, th[e] women's quotient of happines[s] rose.

BLUMENTHAL JEWISH HOME FOR THE AGED, INC.

North Carolina Jewish Home



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Co-Sponsored by:

North Carolina Association of Jewish Women and North Carolina Association of Jewish Men

JULY, 1983

BJH BUS FUND UNDERWAY

Activities and rides off-campus ave long been considered an xcellent source of therapeutic enefits. The off-campus recreation ogram at the Blumenthal Jewish ome is particularly intense, with t-to-lunch trips, trips to the mphony, to movies and plays, to cnic spots and to points of interest the Winston-Salem area made at ast weekly, and often more equently.

For the unitiated, off-campus trips quire a great deal of patience on e part of the residents and a great eal of energy on the part of the aff. Patience because our system transportation is inadequate — mbulatory residents are able to nter cars fairly easily, but those ho require physical assistance eed more time during loading and nloading of vehicles. This is articularly true of those residents ho are confined to wheelchairs and ust rely on the van for transportation. Since the van can only accommodate three residents in wheelchairs, and loading time usually runs 20 minutes for these three residents alone, off-campus trips become time-consuming although beneficial events. Staff energy, on the other hand, is a prerequisite for such loading and unloading as well as packing and unpacking the additional wheelchairs which are used by residents who can sit in the cars but who need a chair for transportation.

A recent survey (12/82) determined that 35 of the Home's 130 residents were non-ambulatory. Another 31 residents needed a wheelchair with them for mobility. As of February 23, 1983, 102 residents had been off-campus within the past six months as part of a scheduled therapeutic activity program.

Providing transportation for the mobility-impaired residents has become a primary concern for members of the Home's Board of Directors, for family members and for residents and staff. With nearly 50% of the Home's residents relying on wheelchairs for any activity, it seems imperative that an adequate mode of transportation be developed for them.

One answer is a funding drive to purchase our own bus with a hydraulic lift which will accommodate up to 23 passengers (11 wheelchairs and 12 ambulatory residents.) Projected cost of such a vehicle is $40,000.

We would like to urge each of our readers to respond to this project by participating in the special Bus/Transportation Fund Drive. Information is printed on the next page. For more details, contact Jerome Madans, c/o Pauline Knitting Ind., PO Box 2025, Salisbury, NC 28144.

A FULL COMMUNITY PROJECT — LET'S GET ON THE BUS!

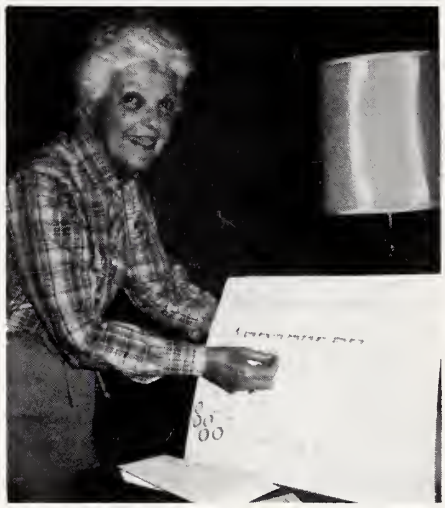
— Ellen L. White

Why is it important for a resident to go on an outing?

What is the benefit to a resident of the Home from going on an outing?

Doris Edelstein knows. She has witnessed the effect and shared the experience many times with her mother and her late husband, who was also a resident. A trip to view the autumn foliage, to Tanglewood for a picnic, to a restaurant for lunch, or to a concert, provides something to share with others; something to talk about. Some of the residents formerly lunched "out" daily. Planning to go now is a great morale builder. There is a reason to dress up; to look outside at the weather. "It's the going or the planning with other residents that makes the difference," she says. As one resident, returning from the Senior Citizens' lunch meeting, commented, "I don't know where we went, but we had a grand time."

Another aspect became apparent when a resident commented to Doris, "I know you. I used to sit next to your husband at the baseball games, and he explained it to me." And still another when someone said, "Your mother was a social lady today (when we were at a restaurant), directing the conversation at the table with her company manners."



Doris Edelstein

Perhaps the most important benefit is expressed by Doris as "You forget your 't'souris'", and become other-centered. It is very easy to become self-centered or self-focused when you are inside the same walls day-in and day-out, no matter how wide those walls are."

Doris was at the Home one day last summer when trips had to be cancelled because the lift on the van broke. (The lift makes it possible for residents in wheelchairs to be transported. Without it, they are Home-bound.) The Board had recognized that the van's limited capacity allowed only three n- bility-impaired residents to go a time, and had been investigat options that would make it possi for more people to be transport

After being asked to see what s could do to get people involved a interested, Doris brought toget Sophie Madans, Esther Naum Fay Green, Anita Blumenthal, G Kosch, Peggy Griffenhagen, a Sylvia Polk. These caring wom met and set about organizing t fund drive. In Charlotte, Do sought out advice and assistan from Marvin Bienstock, Dan Green, Lou Albert, and John Whitley.

This ad hoc committee agre that the project needs the supp of the greater Jewish communi After all, they reasoned, the ti may come when "we need it (t bus) ourselves." To achieve th they sought out local area cha- women from across the State. T following responded and are t State Chairwomen:

Miss Frieda Silver, Greenville, S
Mrs. Minerva Levin, Chapel Hill, N
Mrs. Herman Levine, Goldsboro, N
Mrs. Sol Levin, Greensboro, NC
Mrs. Rose Parsek, Fayetteville, N
Mrs. Dorothy Sulkin, Winston-Salem, NC
Mrs. Jerome Madans, Salisbury, N
Mrs. Irving Margolis, Williamsto NC
Mrs. Morris Fox, Asheville, NC
Mrs. Ann Shearer, Raleigh, NC
Mrs. Doris Edelstein, Charlotte, N
Mrs. Hy Levine, Myrtle Beach, S
Mrs. Sylvia Polk, Statesville, NC

Meanwhile the Board voted undertake the project to rai $40,000 beyond its regular fu raising for a bus. Jerome Mada was appointed Chairman, wi Audrey Madans, Co-Chairma Radiator Specialty Company prin ed the brochure, and the effort "get Mrs. Kahn on the bus" w underway.

Although Doris as Coordinat has spearheaded much of the b fund effort, she insists that it is a f community project, involving man from across the State. The abo listed names testify to that. I

cont. next pag

Dear Blumenthal Jewish Home Bus Fund Committee:

Let's get Mrs. Kahn on the bus. Here's my contribution of —

$25.☐ $50.☐ $100.☐ $300.☐ $500.☐ $1,000.☐ Other _____

Please make checks payable to Blumenthal Jewish Home Bus Fund and mail to: Jerome Madans, c/o Pauline Knitting Ind., P.O. Box 2025, Salisbury, N.C. 28144

Name _____

Address _____

Telephone _____

HOME CONDUCTS WORKSHOPS FOR PROFESSIONAL COMMUNITY

Camille Wade Maurice, nationally cognized mental health consultant d conference leader, was the atured speaker for the June ucational sessions offered by the me. Ms. Maurice, who lives in sconsin, holds a Master of ience degree in Social Work, has mpleted post-graduate clinical d management training, and has er fifteen years experience as a nician, an administrator, a con- ltant and an educator.

She directed two identical work- ops for the over 200 health care ofessionals who attended from rth Carolina and Virginia. Her pic, "Care Sharing: Practical proaches for Long-Term Care," as enthusiastically received by th audiences, who rated her rkshop as most valuable and lpful in the day-to-day perform- nce of care-giving tasks. Workshop valuations were overwhelmingly sitive, and many of those who tended the workshops asked that e be sponsored as another con- rence leader in the near future.

Robert B. Pearlman, an attorney om the Triad area of North arolina, will be the July workshop ader. His topics, "Dealing with EOC, Wage & Hour Laws and Per- nnel Policies, and Dealing with e NLRB and Union Organization: ractical Approaches for Super- sors in Long-Term Care Facilities," e designed to assist long-term are supervisors in understanding roper management techniques and rocedures within the realm of the w.

Both Mr. Pearlman and Ms. aurice have presented workshops r BJH in the past, and both have een recognized as entertaining as ell as highly-informative speakers.



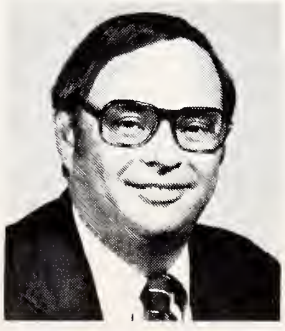
A Full Community Effort, *cont.*

addition, as of this writing, $15,000 has been contributed from many others who may also be thinking, "the time may come when we need the bus ourselves!"

**For the uninitiated, "t'souris" refers to really having problems. Imagine, for example, Tevia of "Fiddler on the Roof," who had seven daughters. He had real trouble — "t'souris."*



Camille Maurice



Robert Pearlman

Pearlman-Levin Father's Day Concert a Real Treat

The Greensboro Livestock Players, directed by Carole Lindsey, brought their energetic, sparkling musical collage, "Gotta Sing! Gotta Dance!" to BJH for its annual Father's Day Concert. Sponsored by the Pearlman and Levin families in memory of Jack Pearlman and Sol Levin, this yearly event has become a much-anticipated tradition for residents, family members and staff.

The twenty cast members of the Livestock Players will be making a 2-week tour of the southeastern states later this summer, followed by a performance at Disney World and a performance cruise to the Bahamas.

"Gotta Sing! Gotta Dance!" featured music from such musicals as "That's Entertainment," "Hooray for Hollywood," "The Jazz Singer," "West Side Story," "Fame," "Annie," and "Saturday Night Fever." Residents particularly enjoyed selections made famous by Judy Garland and old favorites such as "Singing in the Rain." Excellent choreography and eye-catching costumes helped make "Gotta Sing! Gotta Dance!" a memorable and thoroughly entertaining event!

THIRD ANNUAL SPRINGFEST A SMASHING SUCCESS

Springfest, which grows bigger and better each year, is one of the highlights of the year's activities. This year, residents and their families and friends, volunteers, staff members, pre-school and day care children and a number of interested spectators all joined together for the outdoor extravaganza on June 9.

Residents from A Wing sponsored a "Guess Your Weight and Age" booth, which generated a number of laughs and a few embarrassed grins as the scales revealed uncomfortably high numbers. B-1 residents manned a "Go Fishing" booth which was quite popular with the younger generation. Another popular item on the Springfest fare were the bags of popcorn which B-2 had for sale. The Ladies' Club sold lemonade in specially-made blue plastic tumblers which bore the BJH logo.

Other events included horseback rides, wagon rides, arts and crafts exhibits, a bake sale, a flea market consignment shop, innertube rides and golf cart trips.

Jeanne Williams, a local mime, entertained all visitors with her antics and her balloon art. Phyllis Spence and Joe Fearington provided music for the afternoon's program and delighted the crowd with renditions from "Fame," "The Sound of Music," and other well-known musicals.

Mild temperatures and blue skies made it a perfect day for Springfest '83, and the enthusiasm of all who participated in the outdoor celebration predicts an even more exciting event next year!



Grace Chaplin, Shane Bonner & Ben Harris were entertaining as well as entertained by Springfest events.



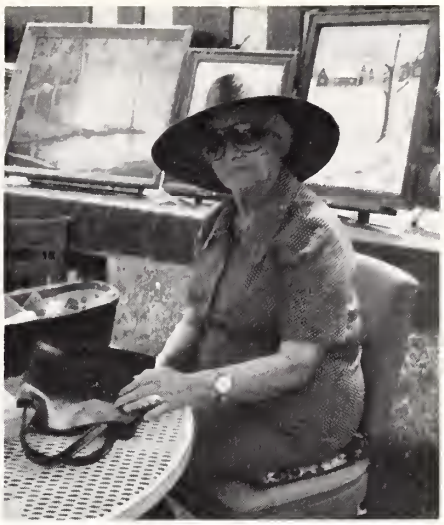
Golf cart rides were a favorite activity. Here Ginger Morrison (S.W. on A Wing) takes Charles Rosenfeld (Hendersonville) for a spin.



Everyone enjoyed watching children compete in a 3-legged race.



B-1 residents Sara Horwitz, Willie Reynolds & Rose Lichtenfels manned their "Go Fishing" booth.



Fay Moss presided over the craft shop booth.



Rides on "Old Bob" are a yearly tradition for mom-to-be Jan Sawyer & visiting children.



Inner tube rides delighted the younger generation.



Springfest — a time when everyone smiles! Join us next year!



Volunteer Andy Wharton displays the exuberance of Springfest!

GRAND BUILDERS

The following names were inadvertently omitted from the Grand Builders list published in the June, 1983 issue of the American Jewish Times/Outlook:

CHARLOTTE —
Mr. Albert Edelstein (OBM)

FAYETTEVILLE —
Mr. Martin Wertheim

WINSTON-SALEM —
Mrs. Morris Sosnik

WARRENTON —
Mr. Hy Diamond

We publish the list of Grand Builders not only to give recognition to those who have generously supported us but also to make sure that our office list is correct. Please check and if you believe your name should be listed and is not, contact the office at the Blumenthal Jewish Home.

HAPPY BIRTHDAY

May your name be inscribed in the Book of Life with Health and Happiness:

Sadie Parmet
Sarah Pecker
Ida Polashuk
Elizabeth Sowers
Evelyn Small
Anna White
Edwin Williamson
Velva Yokley
Moses Horwitz
Edna Westerberg
Charles Pitkin

WELCOME

May you have a long, happy and healthy life:

Maxwell Charles Pitkin,
Greensboro, North Carolina
Edward A. Dwiel, Denver,
North Carolina

CALENDAR FOR JULY

JULY 1
Outreach movie, 10:00 am
Social Hour, 3:00 pm

JULY 3
*Music at Sunset, leave at 6:15 pm

JULY 4
Independence Day!
Watermelon cutting & music by Brenner Series on the patio, 7:00 pm

JULY 6
Flower Arranging Class, 9:00 am
Ladies' Coffee Club, 2:00 pm
Contemporary Issues, 3:00 pm

JULY 8
*Men's outing, leave at 2:00 pm

JULY 10
*Music at Sunset, leave at 6:15 pm

JULY 12
*Clemmons Senior Citizens' luncheon, leave at 9:45 am

JULY 13
Flower Arranging Class, 9:00 am
Ladies' Coffee Club, 2:00 pm
Contemporary Issues, 3:00 pm

JULY 15
A Wing Ice Cream Party, 2:00 pm

JULY 17
Reynolda Presbyterian Church program, 3:15 pm

JULY 19
A Wing Dining Room Picnic, 12:00 noon

JULY 20
Flower Arranging Class, 9:00 am
Ladies' Coffee Club, 2:00 pm
Contemporary Issues, 3:00 pm

JULY 22
*A Wing and B-2 box lunch picnic at Tanglewood, leave at 10:30 am

JULY 25
*Home-wide picnic at Tanglewood, leave the Home at 4:00 pm

JULY 26
*Out to lunch at Kabuto Japanese Steak House, leave at 11:15 am

JULY 27
Birthday parties on each Unit, 2:30 pm

*off-campus activities

Families and friends are invited to join us for these special occasions during the month of July.

WANT ADS

6 baby dolls
polyester/cotton blends suitable for aprons and smocks
3 child-size wheelchairs
piano for the auditorium
hand mixer
card table
utility cart

We express great appreciation to the following friends of the Home who made donations during the month of May, 1983.

BUILDING FUND
The estate of Ida Berman

ENDOWMENT FUND
Philip Datnoff
Sylvia Feit
Ursula Green
Pauline Kartus
Dr. Stephen Mackler

IN MEMORY

We mourn the loss of Jane McNair and Gertrude Pitkin. May their cherished memories bring comfort to their loved ones.

FOCUS ON THE STAFF

BONNIE AYERS
ERSONNEL COORDINATOR

-jcs

Nearly 180 employees are associated with the Blumenthal Jewish Home. The one person who knows each employee individually, and with whom each employee feels confident discussing his work and personal life, is Bonnie Ayers, Personnel Coordinator.

Bonnie has worked at the Jewish Home for five and one-half years. Originally she was hired as a bookkeeper, having had experience with bookkeeping and payroll earlier in her working career. Bookkeeping expanded to payroll (which was, of course, originally done by hand,) and eventually to all personnel functions. She is responsible for all health and life insurance policies, the pension plan, and tax sheltered annuities. She also keeps track of anniversary dates, of evaluations and vacation and sick time. She assists in screening and interviewing job applicants, and is the Home's representative in all unemployment and workman's compensation cases.

Although the demands of her job are quite heavy, Bonnie insists on keeping an "open door policy," and each employee of the Jewish Home knows that he can talk with Bonnie at any time, in strictest confidence. Her philosophy is that each person needs a good listener. "I'm a sounding board," she says, and because of that, employees are able to express to her things that concern them without fear. If she hears the same complaints from a number of people, Bonnie is able to pass along this information in the form of suggestions. A number of personnel policies and revisions must be edited to her sensitivity to employee issues.



Bonnie Ayers

The mother of three boys, Artie (16 years old), Mark (13), and Shane (11), Bonnie has a busy schedule away from the Jewish Home. Summer finds her outside much of the time, near the water as often as possible. She has a thoroughly green thumb when it comes to house plants, and her home and work spaces are filled with beautiful growing things.

HAPPY ANNIVERSARY

These employees celebrate their July employment anniversaries:

1 YEAR
Donald Colbert, Orderly, B-2
Penny Pierce, Nursing Asst., A Wing

3 YEARS
Kent Clark, Housekeeping
Judy Crews, Dietician

4 YEARS
Renee Woollen, Nursing Asst., B-2

5 YEARS
Becky Haley, Nursing Asst., A Wing

7 YEARS
Lena Wall, Laundry

8 YEARS
Mary Rice, RN, B-1

Students from Greensboro's B'nai Shalom Day School Present Special Musical Program



The Boys' Chorus



With a beautiful clear soprano voice, Allison Cook led residents in "Oseh Shalom."



Sharon Kellam, the school's music teacher, directs students in an intricate fugue.

Gifts

IN MEMORY OF:

"MILLIE", LOVING SISTER OF
MR. & MRS. A. ASCHER
By: Mr. & Mrs. Mel Cohen

MOTHER OF MRS. FAELA BACKER
By: Mr. & Mrs. Howard Kaiser

MR. JOSEPH BARR
By: Mr. & Mrs. Danny Ballow
Mr. & Mrs. Jake Brody
Dr. & Mrs. Marshall Ginsberg
Mr. & Mrs. Jake Harris
Mr. & Mrs. Leonard Samet

Miss Bess Schwartz
Miss Edna Schwartz
Mr. & Mrs. M. M. Schwartz
Mr. & Mrs. Peter Zimmerman

MR. SAM BARTON
By: Mrs. Simon Baer

MRS. IDA BERMAN
By: Mr. & Mrs. Norman Chernoff
Mr. Louis Greenberg & Irving
Mrs. Martha Jacobson
Mrs. Bernice Tilles

SISTER OF MR. ARTHUR CASSELL
By: Dr. & Mrs. Marshall Ginsberg

MRS. LILLIAN FRUCHTMAN
By: Mr. & Mrs. Herman Wagner

MR. HARRY GOLDBERG
By: Mr. & Mrs. Alan Miller

MR. FRED HAHN
By: Mr. Louis Greenberg & Irving
Mr. & Mrs. Harry Jacobs
Mrs. Yvette Pearlman
Mr. & Mrs. Robert Silver
Mrs. Sue Swartzberg
Mrs. Bernice Tilles

MRS. DORA HOCKFIELD
By: Dr. & Mrs. Henry Schafer

MRS. H. J. NELSON
By: Mr. Leon Gutmann
Mrs. Elizabeth Small

MRS. ESTHER ROBINSON
By: Mr. & Mrs. Bernie Fleisher

MR. GEORGE SCHWOLSKY
By: Mr. & Mrs. Ike Stern

FATHER OF MRS. LORA SILVER
By: Mrs. Milton Silver
Mr. & Mrs. Robert Silver

MR. RANDY SILVERSTEIN
By: Mr. Jack Cohen
Mr. Jimmie Cohen

MR. & MRS. HYMAN SPECTOR
By: Mr. & Mrs. Bernard Szabo

MRS. HELEN SUNDHEIMER
By: Mr. & Mrs. Martin H. Wertheim

MR. LOUIS TROCKMAN
By: Mr. & Mrs. Robert Silver

MRS. HENRY UCKO
By: Mr. & Mrs. Jake Brody

MRS. MARIE WITTEN
By: Mr. & Mrs. Jack Schandler

SPEEDY RECOVERY:

MR. MURRAY ABELES
By: Dr. & Mrs. Marshall Ginsberg
Mr. Louis Greenberg & Irving
Mr. & Mrs. Harry Jacobs
Mr. & Mrs. Dave Lefferman
Mr. & Mrs. Jake Samet
Mr. & Mrs. M. M. Schwartz
Mr. & Mrs. Robert Silver
Mrs. Bernice Tilles

COL. (RET.) IRVING BARKER
By: Dr. & Mrs. Harry Yanoff

MS. HANNAH BLOCK
By: Mr. & Mrs. William Schwartz

MRS. DAISY BOGIN
By: Mr. & Mrs. Wilbert Selman

MRS. SYLVIA COOPER
By: Mr. & Mrs. Robert Silver

MRS. MILTON DOCTOR
By: Mr. & Mrs. Harry Jacobs

MRS. MARY ERSHLER
By: Mrs. Sylvia Cooper
Dr. & Mrs. Marshall Ginsberg
Mr. & Mrs. Alex Safir
Mr. & Mrs. M. M. Schwartz
Mr. & Mrs. Robert Silver
Mrs. SadyeTanner

MR. AARON GALLOWAY
By: Mr. & Mrs. Harry Jacobs

MR. MARCUS GOLDSTEIN
By: Mr. & Mrs. Wilbert Selman

MR. HARRY JACOBS
By: Mrs. Sylvia Cooper
Dr. & Mrs. Marshall Ginsberg
Mr. & Mrs. Alex Safir
Miss Bess Schwartz
Miss Edna Schwartz

MR. BEN KRAUSS
By: Dr. & Mrs. Marshall Ginsberg

MS. SHIRLEY LEADERMAN
By: Mr. & Mrs. Harry Jacobs

MRS. ANNA LEFKOWITZ
By: Mr. & Mrs. George Breslow
Mr. & Mrs. Robert Fonorow,
Danny & Gabriel
Mr. & Mrs. Lee Gardner
Mr. & Mrs. Harold Gutterman
Mr. & Mrs. Mose Samet

MRS. PHILIP NAUMOFF
By: Mr. & Mrs. Nathan Sutker

MR. EDWARD PATTERSON
By: Mr. & Mrs. Wilbert Selman

MRS. JACKE SAMET
By: Mr. & Mrs. Danny Ballow
Mr. & Mrs. Ben Chernoff
Mr. & Mrs. Norman Chernoff
Mrs. Sylvia Cooper
Mr. Louis Greenberg & Irving
Mr. & Mrs. Harry Jacobs
The Levin Family of Greensboro
Mr. & Mrs. Robert Silver
Mrs. Bernice Tilles

MISS EDNA SCHWARTZ
By: Mr. & Mrs. Leonard Samet
Mrs. Milton Silver
Mrs. Janet Wechsler

MRS. ROBERT SILVER
By: Mrs. Sylvia Cooper
Mr. & Mrs. Max Friedman
Dr. & Mrs. Marshall Ginsberg
Mrs. Martha Jacobson
Miss Bess Schwartz
Miss Edna Schwartz
Mr. & Mrs. M. M. Schwartz

MR. NATHAN SUTKER
By: Mr. & Mrs. William Schwartz

MRS. RUTH YOUNG
By: Mr. & Mrs. Wilbert Selman

MRS. PHILIP SILVER
By: Mrs. Milton Silver

HAPPY BIRTHDAY:

MR. HERBERT BROWN—75th
By: Miss Claire Brown
Mr. & Mrs. Donald Brown
Mr. & Mrs. Lawrence Brown
Mrs. Melvin Brown

MRS. MORRIS J. HEILIG
By: Mrs. Fannie K. Heilig
Mrs. Leah H. Levine
Mrs. Davetta L. Steed

MRS. LENA KRIEGER
By: The Gorelick Family
Annie Gorelick
Shelton & Renee
Bill & Patty
Mrs. Marta Garelik
Dr. & Mrs. Marshall H. Solomon

MRS. ROSE LEIBOWITZ—90th
By: Mr. & Mrs. Leo Goldman

MRS. GLADIS LEWIN
By: Mrs. Marta Garelik

MR. MARTIN RACHLIN
By: Mr. & Mrs. Paul Rundo

DR. L. WEINER
By: Dr. & Mrs. Jerry Marder

HAPPY ANNIVERSARY:

MR. & MRS. HERBERT BROWN—50th
By: Miss Claire Brown
Mr. & Mrs. Donald Brown
Mr. & Mrs. Lawrence Brown
Mrs. Melvin Brown

CONGRATULATIONS:

MR. & MRS. ARTHUR CASSELL ON
BIRTH OF GRANDDAUGHTER
By: Mr. & Mrs. Harry Jacobs

RANDY KRITZER ON HIS GRADUATI
FROM MEDICAL SCHOOL
By: Mrs. Doris Edelstein

YAHRZEIT
IN MEMORY OF:

MRS. FANNIE MARGOLIS
By: Mrs. Bessie Schild

MRS. EDITH ZUBRIN
By: Mrs. Sylvia Finkelstein

MORRIS BRENNER MEMORIAL F
HAPPY ANNIVERSARY:

MR. & MRS. ELLIS BERLIN
By: Mr. & Mrs. John Lewis

A List Of Jewish Values

The idea that people acquire their values and identity through community rather than through individual selection.

The idea that human beings are charged with responsibilities rather than being given the opportunity for self-fulfillment as the guiding purpose of life.

The idea that human beings are in partnership with God in the ongoing but never ending task of perfecting the world, and that the primary responsibility of life is to contribute to that process, knowing full well it will never be concluded.

The idea that the world is redeemable and is not condemned to a bleak fate.

The idea that work is communally purposeful and that through work, individuals contribute to the process of perfecting the world.

The idea of full freedom of inquiry, including the right and obligation of dissent, even as to the most sacred propositions. The Jewish ethos is premised upon law, but it is equally premised upon quarreling with the law.

The idea that human beings, both individually and collectively, are responsible for history.

The idea of social harmony as an objective of the social process, that peace is an unalloyed good and that civility is the primary instrument for its attainment.

The idea of social justice, not just in its superficial aspect in terms of helping the poor and needy, but in its broader aspect dealing with the health of society and the need of creating conditions in which all acquire a constructive stake in society.

The idea that procreation is an obligation of life, not for the mere survival of the Jewish people, but for assuring that there will be people following us who will continue to engage in the obligation to assist in the perfecting of the world.

The idea that human life is the primary value, and its condition is to be improved in this world and not serve as preparation for another world.

—Howard I. Friedman, National President, American Jewish Committee

Compliments of Radiator Specialty Company



JERUSALEM:ISRAEL:- The recently unearthed second-century Roman gateway into Jerusalem (lower left) vies for attention with the grand Damascus Gate, a major attraction of Jerusalem's Old City since the reconstruction in the sixteenth century by Suleiman the Magnificent. The Roman entryway was one of three arches which comprised a triumphal entrance to the city built by Hadrian.

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the american jewish
Times Outlook

AUGUST–SEPTEMBER, 1983



SHOFAR *by Michel*

A micrographic rendition of the shofar made up of the prayers, "Hayom Harat Olam" and "Areshet Sefatenu", which are recited at the shofar sounding ceremonies during Rosh Hashana services. Cascading forth from the shofar are the traditional tones, "Tekiyah, Sh'varim, Teruah . . ."

Blumenthal Jewish Home News begins on Page 23

Editorial

DAY OF AWE—YOM KIPPUR
by Dvora Waysman

The Day of Atonement is the most awe-inspiring of all the Jewish holy days, for it is our last day of grace. At sunset, the scrolls are rolled shut and our fate is sealed. It has been decided who will live and who will die; who will be rich and who will be poor; who will rise in the world and who will be brought low; who will live in peace and who will survive in misery.

Before the final judgment, we have ten days of penitence to redress any wrongs to our fellow man. We are meant to ask forgiveness of anyone we may have hurt during the year, even unintentionally. Often it is harder to extend forgiveness to others than to ask it for ourselves. But to make a spiritual 'return,' as we are requested to do on Yom Kippur, is impossible if we are still shackled with unresolved guilt and resentments.

No matter how far a Jew has removed himself from observance, there are very few who do not fast and attend Yom Kippur services, even if for just a few hours. In fact, many are willing to pay a whole year's membership for this privilege, just to feel that they are still bound to the traditions of their forefathers.

According to our belief, on Rosh Hashana, the day of judgment, God examines the scrolls on which are recorded every deed during the past year. He considers the entries and passes judgment. But the decree on this day of shofar blowing is not final—there are still ten days in which to search our souls, repent of wrongs done and to do good deeds to alter the balance. When Yom Kippur ends with the blast of the ram's horn, the shofar, it is an alarm. Once it was used to warn Israel's tribes of the approach of an enemy. Today it warns us of the enemy within that can also destroy us, if our way of life is not honorable.

However, it is completely ineffectual to use Yom Kippur as a spiritual loophole and to think that by going to synagogue for a few hours you can live in disregard of God's laws all the rest of the year. The act of atonement is a process between man and God. The Talmud tells us that we must begin by repairing an injury in full before we can seek God's absolution. Sincere Jews also pay any outstanding debts and give charity to the poor before the Day of Atonement.

One wonderful aspect of Judaism is its optimism that a Jew always has a chance to repent, not only on Yom Kippur, but even up to the last hour he lives, and can cancel his whole past with a true cry from the heart. Yet cancelling the past is not the same as a record of achievement and can represent a devastating waste of years.

Judaism differs from Christianity in that there can be no human intermediary to listen to confessions and release us from sin, although in Temple times the High Priest did perform this function. Today we must confess directly to God, and on Yom Kippur we confess in unison, summarizing all possible religious failures.

Israel is the only nation that undertook as a matter of **law** to love God; to observe His commandments; to love our neighbors as ourselves; to protect widow and orphans; to give charity to the poor; and to preserve certain symbols and rites. They are Israel's statutory law and, as Jews, we must accept morality as our commitment.

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ABOUT THE COVER
This month's cover is a calligraphic design by Michel entitled, SHOFAR.
Copyright 1982 Michel Schwartz.

ABOUT THE BACK COVER
This month's back cover is from an original drawing by the celebrated Jewish artist Saul Raskin which first appeared on our September 1956 cover.

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Max Nordau

Excerpted from an article
entitled HERZL'S PARTNER
by Dr. David Geffen

"His oratory is superb; his master mind is aided by a silver tongue; his elocution perfect, his sentences clear, his logic sublime. He spoke with conviction as a historian, as a physiologist, as a poet, and as a Jew."

At the First Zionist Congress in Basle in 1897 Max Nordau was described as above. He worked more closely than anyone else with Herzl in bringing the Zionist movement into being and in its formative years. This year marks the 60th anniversary of his death.

Born in 1849 in Budapest as Simon Maximillian Suedfeld, the son of Rabbi Gabriel Suedfeld, Nordau was given an intensive Jewish education and, according to his biographers, remained an observant Jew until his 18th year. His interests then turned elsewhere. He earned an MD degree at the local university and at the age of 3 settled in Paris as a practicing physician. Parallel to his medical studies, he developed his journalistic talents, writing for one of the leading papers in the city, also for foreign newspapers.

100 years ago Nordau's name became known the world over when he published his volume, "The Conventional Lies of our Civilization." A thinker well ahead of his time, he criticized outworn sexual mores, the "religious lie," the deviousness of the political and economic establishment, and the dominant role of monarchial and aristocratic regimes. To counter these "lies" Nordau propounded a "philosophy of human solidarity," emphasizing the necessity of a close relationship between free institutions and free inquiry in all areas of human concern.

Nordau followed this work with one entitled the "Paradox of Our Conventional Lies" and then a third work entitled "Degeneration." In this book he took on the great writers and artists of his time. He even suggested that the civilization of Western Europe had so degenerated that it might beget a human catastrophe of unprecedented proportions.

Relating to the Jewish question he wrote of "the existing situation of the emancipated Jew in Western Europe . . . He has given up his specifically Jewish character, but the people let him feel that he has not acquired their characteristics. He has lost the home of the Ghetto, but the land of his birth is denied to him as his home. He avoids his fellow Jew because anti-Semitism has made him hateful. His countrymen repel him when he wishes to associate with them. He has no ground under his feet and he has no community to which he belongs as a full member."

Thus Nordau characterized the plight of the "emancipated" Jew in his address to the First Zionist Congress. Dealing also with the Jews in the Ghetto and the pitiless lot of the poor Jews of Eastern Europe, Nordau wove a portrait of the Jewish people all over the world as he saw it. Against such a background there was no question that only through Zionism could there be a revitalization of the Jewish people and a return to the Jewish homeland.

In 1892 Nordau and Herzl first met and remained firm friends and close associates until Herzl's death in 1904. From the first through the sixth Congress Nordau served as vice-president under Herzl. In the next four Congresses, he served as President. However, he refused to be Pres dent of the World Zionist Organ zation, even though Herzl ha named him as successor. H drafted the famous Basle Pr gram, the first official Zioni platform, at the first Congress.

The tenor of the movement b gan to change and Nordau's en phasis on political action tha would bring the Jews en mass back to the land was out of ste with the thinking of the leadership Nordau favored neither Aha Ha'am's spiritual nor Weizmann' practical Zionism. Too prophet cally he warned in 1911 that 6 mil lion Jews in Russia and in Easter Europe would perish because c the political events there.

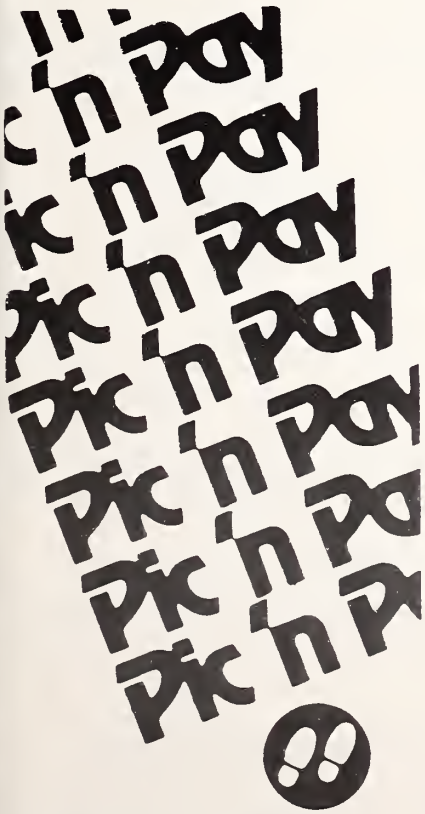
After the tragedy of World Wa I, he suggested that in order t protect Jews the world over an insure Jewish political independ ence in Palestine, 600,000 Jew should be transferred to Palestin immediately. The Zionist leader ship of that period rejected hi proposal as unrealistic. Jabotin sky, however, did not forget, an in the late 1930's labeled his ow program for the speedy creatio of a Jewish majority in Palestin "The Max Nordau Plan."

Nordau retired from active Zion ist work in 1921 and died in Paris in 1923. His remains were rein terred in Tel Aviv in 1926. He rea lized the challenge of his sugges tion:

"The Zionists know that they have undertaken a work of un paralleled difficulty. Never before has the effort been made t transplant several million people peacefully and in a short space of time from various countries; never has the attempt been made to transform millions of physically degenerate proletarians without trade or profession into farmers

and herdsmen; to bring town-bred hucksters and tradesmen, clerks and men of sedentary occupation into contact again with the plough and mother earth. It will be necessary to get Jews of different origins to adjust to one another, to train them practically for national unity, and at the same time to overcome the superhuman obstacles of differences of language, cultural level, ways of thought, and varying prejudices of people who will come to Palestine from all the countries of the world."

Though Nordau died sixty years ago, the insight inherent in these words are almost uncanny when we read them in the 1980's. When Herzl appointed Nordau as his successor he chose a personality worthy of taking over leadership from Zionism's founding father.



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L'SHANNAH TOVAH TIKATEYVU

NEW YEARS GREETINGS
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and Family
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NEW YEARS GREETINGS

L'SHANNAH TOVAH TIKATEYVU

FROM THE STAFF OF THE
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Charlotte, N. C.

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ICH BIN A YID; ICH BLEIB A YID

I am the product of four thousand years
Of search for truth and meaning,
A recipient, and thus indebted
To add my portion to that unending quest.

My debt began with Abraham's
Rejection of idolatry
That never-ending threat
In ever-changing form
Defined again by Moses' Decalogue
Eternal guide to humane living

From infant nation under Solomon and David
Through loss to Babylon, then spiritual revival
My people lived and learned
Teacher Hillel taught his people
Concern for life and need for learning
Our prophets and our Rabbis
Vitalized the search for values

When pain or luxury left us in confusion
We had Maimonides, with Principles of Faith
And Vilna Gaon and Bal Shem Tov
To give our people guidance

We have survived almost unending persecution
Crusades, Pogroms, and Holocaust
And still my people lead the search
For decency for all humanity.

Though they have made mistakes
And suffered grievously
Thay never have forgotten
Their commitment to humaneness
Nor can I abandon them
In their eternal search.

Cyril Jacobs

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Kibbitzing-Community News



Janice Elaine Friedman

HIGH POINT COMMUNITY NEWS

by Estelle Levine

Mr and Mrs. Stanley Friedman announce the engagement of their daughter, Janice Elaine, to Jonathan Reed Fischer, son of Mr. and Mrs. Bernard Fischer of Scarsdale, N.Y. Janice is a senior in journalism at the University of Georgia; Jonathan is working on a Master's Degree in food chemical engineering.

Mazel Tov to Rabbi and Mrs. Robert Sandman upon the marriage of their son, Arthur, to Judith Cohen of Lawrenceville, N.J.

Mazel Tov to Barbara and Fred Swartzberg upon their marriage. The bride is the former Barbara Engle of New Jersey.

Murray Julius Abeles, 80, of 712 W. Farriss Avenue, died June 21st at his home. He had been in declining health for two years. He was resident of High Point since 1944 and a member of B'nai Israel Synagogue. Surviving are his wife, Mrs. Cora Miller Abeles of High Point; two sons, Ernest I. Abeles of Queens, N.Y., and Elliott Abeles of Perry, Ohio; Two sisters, Mrs. Rose Shaw of Forest Hills, N.Y., and Mrs. Laura Deer of Queens Village, N.Y.; seven grandchildren and three great-grandchildren. Surviving also is one daughter, Mrs. Emma G. Hirschmann of N.J. Funeral services at Sechrest Chapel and burial in Hebrew Cemetery were held the following day with Rabbi Steven Sager of Durham officiating.

Raymond Daniel Levine, 67, of High Point died Thursday, July 7th at High Point Memorial Hospital. He was born here November 2, 1915, the son of Joe and Celia Been Levine. He lived in High Point all his life. Surviving are his wife, Mrs. Gertrude Greenstein Levine of High Point, one daughter, Mrs. Caryn Plaine of Baltimore, Md., and a brother, David A. Levine of High Point. Funeral Services were held Sunday at Sol Levinson & Bros. Funeral Home in Baltimore, Maryland and burial was at Mikro Kedesh-Beth Israel Cemetery.

Max Friedman, 86, of 218 Montlieu Avenue died July 28th at High Point Memorial Hospital after a lengthy illness. He was born April 15, 1897 in Baltimore, Md. He was a resident of High Point for many years, owner of Friedman's Fashions until his retirement and a member of B'nai Israel Synagogue. Surviving are his wife Mrs. Fannye Yankeloff Friedman of High Point; two sons, Paul Harold Friedman of Fullerton California, and Stanley Friedman of High Point; two sisters, Mrs. Gertrude Kaplan of Winston-Salem, and Mrs. Sol Berman of Baltimore, Maryland, and five grandchildren. Graveside rites were at noon Friday at Hebrew Cemetery. Rabbi Robert Sandman officiated.

GCAR INTERFAITH INSTITUTE AT WILDACRES

The Greater Carolina Assoc ation of Rabbis sponsored a Interfaith Institute at Wildacres Little Switzerland, North Carolina August 8 to 11. Lecturers wer Dr. Ellis Rivkin, historian an author, of Hebrew Union Colleg in Cincinnati, and Dr. Clark M Williamson, author and Professo of Theology at Christian Theologi cal Seminary in Indianapolis. Dr Rivkin's book, "A Hidden Revo lution," is about the Pharisees, a subject about which he has also written many articles. Dr. William son's latest book is "Has God Re jected His People?"

The purpose of the Institute is dialogue amongst participants in an attempt to achieve greater un derstanding of the similarities and differences between Judaism and Christianity. Subject matter for the sessions included "Judaism and Christianity on Law," "Judaism and Christianity on Covenant and Election, with implications of the Holocaust," views of the religions "On the Messiah" and "On Israel." A final session was a discussion by all participants on what was learned by the individuals at the Institute.

Rabbis who are members of the GCAR have invited clergymen of Christian denominations from their home towns. Some were accompanied by their spouses, who participated.

The Institute is funded by the Blumenthal Foundation of Charlotte and a grant from the North Carolina Humanities Committee. The planning committee is made up of Dr. Carl Evans, Associate Professor of Religious Studies at the University of South Carolina in Columbia, Rabbi Leo L. Hoffman, retired, Charlotte; Rabbi Leon Klenicki, Director of Jewish-

Catholic Relations for the Anti-Defamation League of B'nai B'rith; Rabbi Harold Krantzler of Temple Beth El, Charlotte, President of GCAR; Dr. Oakley Winters, Director of Continuing Education and Extension at the University of North Carolina, Charlotte; and Dr. Loy Witherspoon, Professor of Religious Studies at UNCC. Moderators will include the above and Dr. B. Elmo Scoggin, Professor of Hebrew and Old Testament at Southeastern Baptist Theological Seminary at Wake Forest University.

CONGREGATION AGUDAS ISRAEL, HENDERSONVILLE, NORTH CAROLINA

by Tillie Kaplan

We are growing in such leaps and bounds that it is difficult to keep up with everything that is happening. In the past six months we have welcomed about a dozen new Jewish families who are permanent residents and about half a dozen who are here for the summer months. Our synagogue is full and alive with all the events.

During the winter months when our congregation is smaller you would think that things come to a standstill, but this past winter we had a CPR course and a Hebrew class for adults. Fred Lewin and Martin Heilbrun taught basic Hebrew, so that the congregation, including the women, could chant along during services. It has been very successful, and both men did an outstanding job.

We had a beautiful Passover Seder, and seventy-one people attended. This is very good, as the summer people had not yet come in, and the Seder was attended by permanent members. The Seder was beautifully done by both our Morrises, Morris Kaplan and Morris Kalin. It was traditional in every way.

Morris Kaplan presided over a Ministerial Association meeting, held in the Center of the Synagogue. It was attended by Ministers of several denominations. The Auxiliary served the food, the whole event was a great success.

On February 26th the Auxiliary sponsored a Purim Party, it was well attended and every one enjoyed it. The story of Purim was recited and as ever meant a great deal to all.

The kitchen in our Center has been remodeled, and is really lovely. It has been made larger, and more room for the breakfasts and luncheons, given by the Brotherhood and Auxiliary. The Brotherhood breakfasts held the first Sunday morning of each month have been very popular, and the speakers very interesting. They are well attended and appreciated by all.

It would be remiss not to mention our Chanakah Party sponsored by the Auxiliary. It was a covered dish luncheon, and the story of Chanakah was told by Miriam Sud, who did it beautifully. We had a grab bag, and the gifts were really scrumptious.

Last May we invited the Hadassah Chapter of Asheville to a luncheon. Twenty-four ladies came from Asheville, they introduced themselves and the ladies of the Auxiliary did likewise. The Auxiliary outdid themselves with the covered dishes provided! it was varied and delicious.

We had a busy summer schedule. On July 4th, the Brotherhood had a cookout on the grounds of the Synagogue. On July 11th the Auxiliary held their annual Tea and Bazaar in the Center of the Synagogue. There was a charge of $3.00, proceeds of all monies received went to the Disabled Artists of Israel and the Jewish National Fund. On July 31st the Jewish Group from Charlotte performed in concert in our Synagogue. August 28th a picnic was held in Holmes State Park, sponsored by the Auxiliary. In early September there will be a Luau, to be held at the home of Flossie Williams. This will be sponsored by both the Auxiliary and the Brotherhood.

Our Friday night services during the summer start at 8:00 p.m. and Saturday morning at 10 a.m.

The Auxiliary also sponsors a collection of canned food, to be distributed to the needy poor of our community, and Ruth Proper, chairperson, advised that this project is going very well.

We have had many very interesting speakers at our Auxiliary meetings, and many thanks go to Thelma Uhler, vice president in charge of programs. She has worked zealously bringing us speakers that were interesting and informative.

The Auxiliary has a Newsletter that goes out to all members every three months, with all events past and future reported.

We want to thank all Committees that worked hard and had successful results for the past six months.

We will see you again soon. In the meantime, Shalom and good health.

Greensboro, N.C.

The Sisterhood of Beth David Synagogue will hold a rummage sale on Sunday, October 23rd, in the Beth David Synagogue lounge. Save your merchandise, both new and used, and bring it, or phone Esther Leader at 299-0557, if you need pick-up service. Other committee members are Elaine Germain and Rosalyn Robbins. Proceeds will go to the Building Fund.

August 21st was the date of the Aliyah Dinner, held in the Social Hall of the Synagogue. Head Chef was Don Moskowitz. Head Auctioneer was Al Cohen. A good time was enjoyed by all.

TEMPLE ISRAEL, CHARLOTTE

Mayor Eddie Knox of Charlotte spoke after Friday night services at Temple Israel on June 3. His theme was "Jewish Art: Myth and Reality." The entire Jewish community of Charlotte was invited.

Temple Israel's Couples Club held its annual Theatre Party Saturday, July 30 at Pease Auditorium at Central Piedmont Community College. They enjoyed "Play It Again Sam."

The final film of the year presented by Adult Education Committee was "Bye, Bye, Braverman" on Sunday, June 19.

At United Synagogue Youth's Regional Convention in Savannah, Georgia, Temple Israel's USY chapter received more awards than any other chapter in the Southeast region.

TEMPLE BETH EL, CHARLOTTE

Temple Beth El held its Wildacres weekend July 7-10. Discussion topics covered ethical values which inform our lives, in and out of the family. Coordinator was Sally Schrader.

Lee Blumenthal was installed as President of Beth El's Sisterhood on June 8 at a luncheon of Chinese cuisine. Lee is Mrs. Alan Blumenthal.

INTERNATIONAL SEMINAR ON JEWISH GENEALOGY

The International Seminar on Jewish Genealogy will be held in Jerusalem, Israel from Sunday, April 29, to Sunday, May 13, 1984.

Under the auspices of The Jewish Genealogy Society of Greater Washington, The International Seminar will offer, to genealogists from around the world, unprecedented opportunities to focus on special collections and resources unavailable outside of Israel.

Experts on Jewish genealogy, curators of special collections, translators and staffing at research sites are part of the Seminar program.

To receive a comprehensive package detailing agenda topics, itineries, registration information and travel arrangements, contact: The Jewish Genealogy Society of Greater Washington, 3305 Macomb Street, N. W., Washington, D.C. 20008, 202-362-4367.

Charlotte, N.C.

Congressman Sam Gejdenson from Connecticut, visited Charlotte on August 7th and 8th. He delivered a message regarding the State of Israel to a group at dinner at the Holiday Inn (Woodlawn). This occasion was a part of the UJA Southeast Region Institute. The dinner was Kosher.

Dr. Maxwell H. Goldberg, He
mus Distinguished Professor
Humanities and Literature, Emer
tus, Converse College, has bee
named to the Scholars' Networ
of the University without Wall
International Council. This follow
his presentation of a paper o
"Telics and Holistic Education fo
the Technetronic Era," before th
Second International Conferenc
on New Concepts in Higher Edu
cation, at the Canadian School o
Management, Toronto. He is t
present a paper, also, at the con
ference sponsored by the Inter
national Imaging Association, i
San Francisco on: "Psychology
and Literature: The Metaphor a
Nexus;" and is contributing tw
extensive articles to the *Interna
tional Encyclopedia of Literary
Themes.*

BECOMING JEWISH

by Constance Irving

People often ask me, "Why dic
you decide to become a Jew?"
suppose it's a natural enough
question; it isn't something many
people do, and it is obviously ar
important part of my life. Still, ir
some ways it is a question I dreac
answering because so often one
must do it "l'achat regel", "on one
foot". It isn't hard for me to name
things that I love and have come to
love about Judaism, but my
reasons for wanting to make it my
own are complex. I find myself
wanting to respond with, "Well, I
tried being an atheist once, but
there weren't any holidays", but
that's begging the question. My
reasons for becoming Jewish are
ethical, existential, cultural, social,
and mystical—and that is only the
beginning.

What's more, my reasons have
changed and grown over time. I do
not necessarily seek or get the
same things from Judaism as I did
three years ago, let alone ten
years ago when I first began to

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study it, and I do not expect to be seeking or getting the same things three or ten years in the future. Although this is hard to explain, I find it a positive factor in itself. Not only are we all individuals, but we are individuals who do not remain the same throughout our life. There is within Judaism a reservoir of responses to our fellow man, to ourselves, and to God from which we may draw at any time. Judaism speaks not only to the person we are, but to the person we are becoming.

One lifetime is very short. Jewish tradition can help us to transcend that shortness by giving us the resources to exist trans-historically; we are not limited to the present, whose values are so often shallow and transient. Through halacha we have access to the accumulated wisdom of those who have lived before us, and we in turn become a layer of tradition for future generations. The experiences of others are not so very alien to our own, and Judaism can open our minds to what the past has to say. One can discover more in the company of tradition than in a single lifetime spent searching alone.

Judaism postulates a faith in ethical possibilities that is fierce and quixotic. As Aron Barth comments in *The Modern Jew Faces Eternal Problems*:

> And even if the goal is far off and difficult to achieve, and even if it is clear that your powers will not enable you to reach it, you are not entitled to look upon evil and remain silent, or to restrain your hand from fighting evil and approaching misfortune. "The task is not for you to finish, but neither are you free to desist from it."

Perhaps it is irrational, maybe even a little meshugga, a little crazy, to believe that we can't **not** stand against evil, that we may not stand idly by, but without that kind of commitment we cannot survive. Not only may our physical survival depend on the fruits of such efforts, but our spiritual survival as beings in the Divine image requires this kind of imperative. We need to have faith, not so much in a doctrine as in ethical actions, moral purpose, and a higher good.

The idea of santification as expressed in Judaism is very close to me. In the Amidah we thank God for "Thy wonders and Thy miracles which are daily with us, evening, morning and noon". What, after all, is a miracle if not the stuff of life itself? Day in and day out, we don't notice them very well. To gaze into the night sky, to grasp a new idea after much struggle, to hug someone we love, to lick an ice cream cone, even to be bored—all of these are miracles which may pass us unnoticed. Yet all of these are of God and from God; how can we then ignore them? Through keeping the holidays and most especially Shabbat, we become aware of holiness in time; through saying berachot we become aware of holiness in things; through observance of mitzvot we become aware of the holiness in actions. We learn to stop making noise all the time about the meaning of life and to begin to look, to listen, and maybe, at last to see and to hear. We learn, once in awhile, to grab ourselves by the hair and insist, **"Look!"** We learn that we ourselves do not convey holiness on something, we notice God's holiness in it.

Through all of this, we seek to construct a lifestyle that enables us to become most fully human; to develop that part of us which is in the image of God. For me, that lifestyle is contained within Judaism, and I believe it is the best place from which to approach this goal.

BLUMENTHAL JEWISH HOME BOARD MEETING TO MEET IN CHARLOTTE

There is an open invitation to the Jewish community to attend the Blumenthal Jewish Home Board Meeting. The Meeting will be held Sunday, September 25th at the Charlotte Jewish Community Center. The invitation is being offered in order to acquaint the public with the inner workings of the Home and it is an opportunity to meet the Board and other key staff members. They will be on hand to answer any questions you may have pertaining to the Home. There will be a Community Meeting at 10:30 A.M., followed by the Board Meeting at 11:30 A.M. This invitation is extended by Dr. Dan Horvitz of Raleigh on behalf of the Board of Governors. Refreshments will be served.

שאַרלאָט — אַ וויכטיקער פונקט אויף דער אידיש־מאַפּע

CHARLOTTE, AN IMPORTANT POINT ON THE JEWISH MAP THE LOVERS OF YIDDISH FROM CHARLOTTE AND THEIR YEARLY YIDDISH INSTITUTE A RETURN TO THEIR ROOTS AND YIDDISH TRADITION YIDDISH IN THE SIDDUR AND THE BIBLE, THE JEWISH TROUPE, THE PRANSKYS AND THE LUSKIS

The Jewish haters of Yiddish. the great grandchildren and assimilated Maskilim, who open wide their eyes at any sign of a living Judaism in printed and spoken word, the conceited people of the community centers in American cities and towns, with their very meager Jewish culture, would never believe their own eyes and ears, if they would only have had the possibility of participating in the Yiddish Institute of Charlotte, North Carolina (at Wildacres, sponsored by the Jewish Community Center of Charlotte).

The astonishment would not be only at the use of Yiddish in the program, but also at the arrangements made by the leadership of this Institute. This Institute is held yearly on top of a mountain in an area called Little Switzerland in the Blue Ridge mountains of North Carolina, where not long ago the Ku Klux Klan in white robes burned crosses against Catholics, Jews, Blacks, and Indians.

The idea of the Yiddish Institute which this year is celebrating its fifth anniversary, was born in the Jewish Community Center in Charlotte which gave them a home and help. The Jewish Community Center became a focal point for those who love Yiddish.

The good name of the annual Yiddish Institute spread over other sections of America, and this year came lovers of Yiddish from Philadelphia, New York, Boston, and Florida, mostly American born or those who came as children to America with parents, an assembly which you will not normally find in New York and Miami. A return to their roots encouraged them to resume their Yiddish names, to have them written on name tags which they pinned to their shirts and jackets.

In the small Jewish community in Charlotte, in the State of North Carolina, a small group of business and professional people with great idealism created an Institute which they hope will encourage and increase Jewish tradition in the Carolinas. The leaders of the Yiddish Institute in Charlotte have decided to change what was happening in Yiddish culture worldwide. Yiddish speaking groups had previously torn themselves away from traditional Jewish life. In the three-day Yiddish Institute that took place in Wildacres, the program of the seminars and cultural and musical programs included religious services daily and on Sabbath, wonderful melodies, as in a Chasidic group, but with a difference. Part of the prayers were said in Yiddish.

seminars and cultural and musical programs included religious services daily and on Sabbath, wonderful melodies, as in a Chasidic group, but with a difference. Part of the prayers were said in Yiddish.

The collection of Yiddish translations of the Bible was done by Rabbi Leo L. Hoffman and Chazan George Ackerman. They also prepared the prayerbook for the Yiddish Institute. Chazan Ackerman made a good impression. He said the Haftorah in Yiddish. When he came to the cr of the biblical mother Rache (Rachel cries over her children), h sang this portion of the melod "Aycha:" "Rachel vaint iber ihr kinder. Zie vilsich nit lozen trayste vegen ihre kinder vahrum ze zehnen mehr nisht doh." Not one o the people praying was unmove by these words of the prophe Jeremiah, especially measure against the time of the Holocaus

The program of the Institute wa well balanced by lectures an guest speakers. Yiddish classes fo beginners and advanced, taugh by Dr. Abraham Holtzman, professor of Political Science an Chazan Ackerman used ever opportunity to talk about Jewish literature. Jewish literature was taught by Abraham Luski and there were songs and recitations. The lecture that I gave during the Sabbath Services after the Torah reading was on the theme of Israe and Lebanon. (Other subjects were "Forty Years After the Warsaw Ghetto" and "Yiddish Literature ir America.") Halina Schneiderman spoke on "Women in the Warsaw Ghetto.")

The young actress of the Yiddish Theatre, Diane Cypkin, talked about Jewish personalities on the stage and the dramatic works of their world literature. Saturday night she gave a concert of Yiddish folk motifs and songs of the Yiddish theatre, which were wonderfully accepted.

An accomplishment of the Yiddish Institute of Charlotte has been the formation of a Yiddish troupe, which gave a presentation (at Wildacres) of songs and recitations, entitled, "A Taste of Yiddish." Abraham Luski read some poems of A. Lutsky; Marvin Bienstock played his guitar and sang. The director of the singing group was Baila Pransky, who is also the coordinator of the Institute.

This amateur group from Charlotte awakened memories of dramatic pieces from Poland and Lithuania. their program gave

evidence of good taste, of the talent of this group, who can hardly keep up with the demands of small towns of the South, who clamor for them to come.

Baila Pransky and Abraham Luski carry by themselves the weight of the undertaking, assisted by Baila's husband John and Abraham's wife Rose. (The above excerpts have been translated from the Yiddish article in the July 12, 1983, issue of the "Forward," by Leo Hoffman. Words in parentheses have been added.)

URBAN LEAGUE PRESIDENT SEES DIFFERENCES BETWEEN BLACKS AND JEWS AS 'TRANSITORY'

SAVANNAH, Ga.—In a major address here, the president of the National Urban League has called current differences between Blacks and Jews "transitory . . . rather than sharp and permanent divisions."

John E. Jacob told a national conference on African American/ Jewish American relations sponsored by Savannah State College that "new alliances between Blacks and Jews" were needed to help America "live up to its promises to minorities and to the downtrodden." He added:

"Black-Jewish relations are not as close as they once were. Just as clearly, they are not as bad as many assume. What frictions exist between Blacks and Jews can be traced to common misinterpretations. They are transitory differences rather than sharp and permanent divisions."

The civil rights leader said that some friction between the two groups "boils down to the sad fact that some Blacks suffer from the disease of anti-Semitism and some Jews from the disease of racism. But we cannot define the relations between communities by the acts and thoughts of their least representative elements," he said, adding:

"The path of inter-group relations in an America marked by racism and ethnic tensions has never been easy. That two such different minorities as Blacks and Jews should have retained so extraordinary a degree of continuing cooperation says a lot more about the permanence of their alliance than the more transient friction does."

Mr. Jacob cautioned against underestimating "the strength of racism that must bind Blacks and Jews together in common cause. For despite the apparent acceptance of Jews in our society," he said, "there is a deep current of anti-Semitism that runs strong . . . The historic thread of anti-Semitism and racism is always just beneath the surface."

On Israel's role as a factor in Black-Jewish relations, the Urban League leader declared:

"I see Israel as a democratic state deserving of America's total support. The special nature of that State, rising from a holocaust that was unprecedented in the history of the world, demands continued support for its existence and for its safety in a sea of enemies.

"Let me further say that the Palestinians are a people whose natural longings for self-determination must be respected, but that they have been badly led and have been mistaken in allowing a terrorist band to monopolize their cause.

"We only have to see Mr. Arafat's latest rejection of the Reagan plan—which I support—to be convinced that the PLO is irrelevant to Palestinian aspirations, destructive of attempts to bring peace to the region, and unspeakably self-serving in its desire to hang on to subsidies and the trappings of power at the expense of securing a homeland for Palestinians."

Mr. Jacob acknowledged that "there is a significant part of the Black community that identifies with the Palestinian cause, and this is a source of continued fraction between Blacks and Jews." He commented:

"I fully understand Jewish sensitivity toward Israel. It is the safe haven for a part of the Jewish population almost destroyed by the Nazis, and another part oppressed in Arab lands. It is the home of blood relatives of most American Jews. Its safety is not a matter to be taken lightly, nor is sympathy with those perceived as Israel's enemies to be easily dismissed.

"But there is an unfortunate tendency to misinterpret a natural sympathy for the underdog as anti-Semitism. That sympathy led Blacks to almost unanimous support for Israel when it was seen as a small, struggling democracy in a sea of Arab hostility. Now some of that sympathy has been transferred to Palestinians seeking a homeland of their own.

The Urban League chief declared:

"While I and most Blacks do not share that viewpoint, we understand it. And I would urge the Jewish community to understand it as well, as a natural proclivity for the underdog and not as something actively hostile to Israel, based on anti-Semitism."

Tracing 7,500 Family Trees

North African Jews in Worldwide Effort to Reunite Scattered Generations
by Olivia Bezalel

The World Union of North African Jews is organizing a Congress of enormous magnitude and scope in Israel this summer—aiming to consolidate links between North African families dispersed in different countries, to strengthen their cultural heritage and to encourage Aliyah to Israel.

Shaul Ben-Simhon, the president of the Union, explained how they approached the job of attempting to locate over 10,000 North African Jews scattered in communities all over the world.

The first task was to trace genealogies, and research was carried out with help from rabbis, community leaders and families with relatives abroad. Further information was gleaned from manuscripts and documents, and with the help of a sophisticated computer, families were traced back through five or six generations. 7,500 family trees were thus drawn up and thousands of interconnected families located.

It was a fascinating process, during which Ben-Simhon discovered that his own great-grandmother had come to Israel in 1920 and was now buried in the cemetery at Mount Scopus. Further research located a great aunt who had come to Israel during the same period and was still alive. In such a way family contacts were reestablished and the name of the Congress, 'Retrouvailles' (found again), was conceived.

Most of the families were scattered far. I was shown the family tree of the Mashash family which originated in Neknes in Morocco. The first descendent traced had been a rabbi in Morocco and Algeria, ending up in Haifa. Most of his immediate family were still in Israel, but relatives were to be found as far afield as France, Casablanca (Morocco), Canada and America.

All members of the family had been sent detailed questionnaires, which also served as invitations to the Congress. The information, which had been cross-verified, was fed into the computer which then drew on information from recorded sources to compile a complete family tree. This computer will be on show on the eve of the Congress and programmed so that participants need give only their names, their father's names and their places of birth, and at the press of a button it can reconstruct their entire family trees.

The genealogy of the Corcos family, so reconstructed, dates back to 1492, the time when the Jewish communities fled from the Inquisition in Spain. David Corcos settled in Morocco and then in 1925 came to Jerusalem, while another branch of the family went to Italy and eventually to England, France and Morocco. By the time the genealogical chart reaches the present day we have relatives of the same generation in England, Israel, Algeria, Morocco and New York with the latest David Corcos arriving in Jerusalem in 1975.

The research, guided by Professor Orbrecht of Tel Aviv University, revealed fascinating movements of the North African Jews. For example, in 1880 we see Moroccan Jews going to the Amazon in great numbers to try their fortunes in rubber, many of them settling there and integrating with local communities. Others, largely the wealthier immigrants, remained in South America, but were more likely to be found in business or industry in Peru or Argentina. During the second World War another major movement occurred when Jews left Morocco and Algeria for France and the United States.

Then, between the creation of the State of Israel in 1948 to 1956 more than 260,000 Jews came from Morocco to Israel, 15,000 from Tunisia and 5,000 from Algeria. The reason for the relatively small immigration from Algeria was that 90% of the Algerian Jewish population had already fled to France to claim French citizenship after the independence of Algeria.

A second large Aliyah occurred after the Six Day War in 1967, and small scale immigration continues to the present day, bringing the figure for the North African community in Israel up to 620,000.

All the information gleaned about different families and communities will be collected in a special edition called "The Book of Names" which will be shown on the eve of the Congress.

In this way a sense of familial and communal relationships will be fostered and what Ben-Simhon terms "a great family rendezvous" will take place. The aim of the Congress is to bring people back to their sources and to reestablish the bonds of family life.

To this end various events are being staged, the most ambitious being a 'happening' on Ashdod beach. Along the eight kilometers of beach the North African continent will be created, with different sections of the beach representing different countries and within these countries, areas designated for different communities. Here an enormous reunion is envisaged between participants and North African Israeli families, who will

celebrate together from dusk till dawn. There will also be more serious parts to the Congress such as debates and symposiums on the influence of North African communities on Jewish life, contributions to Judaism by great North African leaders and thinkers and the importance of Muhgrabian communities in the history of "Eretz Israel."

"We are the inheritors of a long moral and spiritual tradition and we are sure that every family can find value in the richness of the past and draw strength from it," said Ben-Simhon. "Our aims are to deepen the awareness of our values and to reinforce and cultivate the family unit which gives strength to our cultural and spiritual heritage."



Tradition in the Kitchen



HOLIDAY HONEY CAKE— FOR ROSH HASHANAH

Serve this Holiday Honey Cake for dessert with coffee after a traditional Rosh Hashanah dinner. What an appropriate way to celebrate the new year at a time when the whole family is gathered together! Life's sweetness is connoted by the honey in this spicy oatmeal cake, but its use is more than symbolic. One cup of honey contributes flavor and moistness along with the special sweetness.

Honey joins an inspired array of ingredients that include brewed coffee, chopped walnuts, three spices (cinnamon, nutmeg and ground cloves) and a hint of brandy. Note, too, that this Holiday Honey Cake calls for one cup quick oats or 1¼ cups old fashioned oats. Oats add the subtle texture and flavor of grain to your celebration cake.

Choose this Holiday Honey Cake for Rosh Hashanah—its sweetness will be long remembered.

HOLIDAY HONEY CAKE

2¼ cups all-purpose flour
½ cup chopped walnuts
1 tablespoon baking powder
¾ teaspoon salt
1 teaspoon cinnamon
¼ teaspoon nutmeg
⅛ teaspoon ground cloves
3 eggs
⅔ cup sugar
1 cup honey
½ cup brewed coffee
⅔ cup vegetable oil
2 tablespoons brandy
1 cup quick oats, uncooked*

Heat oven to 325°F. Generously grease 9-inch square baking pan. In medium bowl, combine flour, nuts, baking powder, salt and spices; set aside.

In large bowl, beat eggs, gradually adding sugar until thick and lemon colored. Stir in honey, coffee, oil and brandy. Stir in oats. Add dry ingredients, mixing just until blended. (Do not overmix.) Pour into prepared pan. Bake about 1 hour or until wooden pick inserted in center comes out clean. Cool 10 minutes; remove from pan. Cool completely on wire rack. Makes one 9-inch square cake (about 9 servings).

*NOTE: Substitute 1¼ cups old fashioned oats, uncooked, for quick oats, if desired.

—Courtesy of Quaker Oats Co.

Israel's Pop Scene Becomes More Israeli

by David Horowitz

In the decade or so since the Yom Kippur war, the popular music scene in Israel has changed considerably. Ten years ago, Israeli kids were buying records by English and American artists—with sales of home produced music restricted to the "Jerusalem the Golden" type of song, by long established singers such as Chava Alberstein and Yehoram Gaon. Israeli pop singers were few and far between, and were so musically limited to pose no threat to the US/UK groups dominating the charts.

In 1983 all that has changed. The "latest thing" in Israel is no longer the song that was number one in the States six months ago. It is far more likely to be the latest release of David Broza, Tislam or Zvika Pick, all Israeli pop stars singing in Hebrew.

Pop groups have sprung up like wildfire all over the country, and have smashed the overseas dominance of the music scene with songs every bit as good as the international opposition and with a scarcely discernible, but nonetheless essential, "Israeli feel."

The reason for this dramatic change probably stems mainly from the increasing attention Israeli radio stations have started to give popular music. The army's tonic for the troops, radio station "Galei Zahal," has recently been giving hitherto unheard of airtime to pop music. National radio had previously paid little attention to pop, but seeing their listeners lapping up the army's pop shows, they introduced their own largely pop channel, "Reshet Gimmel."

These two stations were forced to play mainly British and American records, since Israeli artists simply weren't making (good) enough records. Seeing this void, the Tel Aviv record moguls went signing up anyone who could play a guitar—and the Israeli pop scene was born. As in most countries, the ultimate goal of the Israeli pop singer is for his record to reach number one in the charts. But whereas in Britain, for example, chart positions are determined by record sales, Israel has been forced to adopt a markedly different chart system.

The companies soon realized that it was completely uneconomical for their singers to make singles. The record buying market in Israel is so small that even a number one single wouldn't s enough copies to cover its o costs. In the US and the groups record their albums, a select the most commercial so for single release. If the song is hit, it gives the band considerab exposure, helps induce people buy the album, and makes not little money in its own right. Israel, however, when an arti releases a new album, the mo commercial song is played by th radio stations as the "feature track" from the album. Listene are invited to write in with the votes for the various feature songs played each week, and i this way the charts are compile

Today's Israeli pop stars ar numerous and varied, from th western type rock of Benzine, vi the wit of Dani Sanderson, to th original sounds of Many Beger The more Eastern music of Shim Tavori and Zohar Argov, whos poor chart positions are a far fro accurate reflection of their tru popularity, also claim their fans.

After taking second place at the Eurovision Song Contest in Munich, Israelis are whistling Ofra Chazah's "Chai" with gusto though disappointed at not completing the hat-trick of Eurovision victories started by Izhar Cohen and Milk and Honey.

The emergence of pop as an important factor of young life in Israel is an indication of how desperately teenagers need entertainment. In a country where 18 year olds are in the army, and where external and internal tension are high, music provides a much needed release—an escape from pressure.

Long live Israeli Rock and Roll!

SHOP WITH CONFIDENCE

Leder Brothers

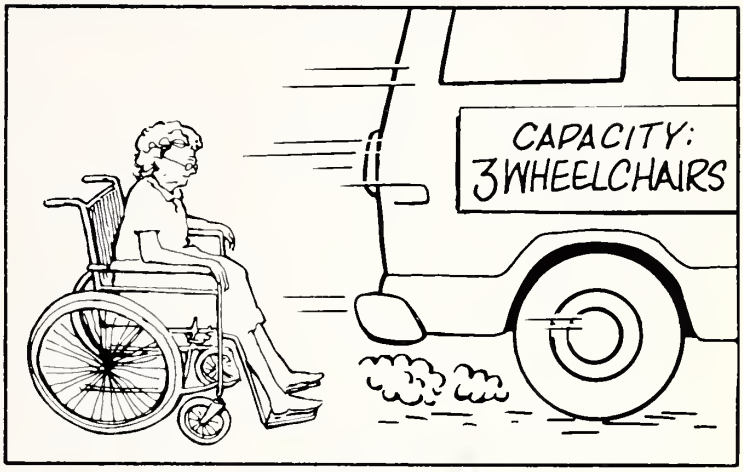
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Barbara Tuchman On Israel

The following excerpted interview with noted historian Barbara Tuchman was conducted by Arnold Forster, general counsel of the Anti-Defamation League of B'nai B'rith, for a forthcoming film in ADL's "Dateline Israel" television series:

FORSTER: To begin, may we ask how you assess Israel these days, how you assess the world's attitude toward Israel and the reasons behind your views?

TUCHMAN: I can't say that I have engaged in any disciplined examination of the matter. But I have come to conclusions, conclusions that have been more mystic than historic. I can't help feeling in some way that the history of the Jews has revealed a kind specialness, uniqueness, in which they represent the tragedy of the human race, or humanity. The succession of disasters and repeated oppressions imposed upon them by their fellow humans seems to me to say something—because it's been so long, so enduring and so singular. It is one people to whom all this has happened, and it is as if they had been selected in some mysterious way to represent, or to be the symbol of the tragic nature of human history.

FORSTER: Aren't you in a sense probing the soul of man vis-a-vis Jews?

TUCHMAN: I don't know that it's the soul so much as the baggage of accumulated attitudes and positions. You see, I think that in some way the Jews represent the ancestors of Western culture and the religion of Western civilization. Our Judeo-Christian culture, as it is called, descends from them; the Christians, after all, were originally Jews. The separation took place after St. Paul, in about the Second or Third Century, A.D. The Christians had to reject the Father, which is, I suppose, a frequent phenomenon. The break came because the Jews did not accept what they called the New Law. They, we, clung to the Mosaic Law and the new, struggling religion had to reject them in order to validate their own. In the process of rejecting, they had to label the old as wicked or evil. And since then, this has been the essential: The Jews have been the receptacle for venting negative feelings, whether it's the Black Death or that they poisoned the wells or whether it's capitalism —they represent the money power—or whether it's the "Masonic Underground" which was often equated with the Jews. And I think the attitudes of today, after the creation of the Israeli State, are still carrying on in th tradition.

FORSTER: In your book, "Th Bible and the Sword," you probe the relations between Great Britai and Palestine from ancient times t the 20th Century. Did you research tell you anything, expla anything about contempora Christian attitudes towards th Jewish State?

TUCHMAN: Towards the Jewis State of today? Yes. Because afte all, the Bible, the Old Testament, i in all our backgrounds, at least a of us over 15. I gather they don read the Bible anymore. But it' very deep and very pervasive an we relate to the Holy Land, t Palestine, to Jerusalem throug that influence. That backgroun has governed Christian attitude o at least, America's attitude towar Israel. But you have to combin that factor with its exact opposite the old sense of antagonism. Tha antagonism is the stem of the extreme, excessive and rathe ridiculous reaction to the whol Lebanon invasion business — reaction which is so excessively moral and moralistic. Western peoples have been accustomed t Jews being victims, and really reasonably acceptable victims. Bu when Jews stop being victims when they stand up and say "By God, we're going to do this and we're going to do that" or "This is our right just the way it is your right and America's right to state a position," that is very upsetting. I think this is what lies behind a lo of present to-do over Israel. Israelis have stopped being victims, they are making demands and they are insisting on normal rights.

FORSTER: That is, you say, a reaction to the appearance of the New Jewish State. Now, you have written of Israel's historical nature and its meaning as a new nation. What is its significance after a

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hiatus of 2000 thousand years?

TUCHMAN: The significance is very large for the Jewish people because statehood changes Jewish nature entirely. We are no longer homeless wanderers or beggars or suppliants. When a people has a territory and a political entity, the whold thing changes. Sovereignty makes an enormous difference, still, in this world. Now that there is an Israeli sovereignty over a territory, small, tiny as it is—people tend to forget, you know, when the Arabs carry on the way they do about this enormous power and this huge State, that Israel is the size of Massachusetts—the Jewish people are reestablished in their old home, in their original home. And that has effected a kind of transformation. I remember when I went to Israel immediately after the '67 War. It was in the first week and I was doing two articles for the Atlantic Monthly, and I was interviewing at the General Staff School. Because I'd written "Guns of August," everybody inevitably took me to the military. Looking at the personnel, I thought they all looked like Dartmouth graduates and I made a remark to that effect. The general, a young man, said to me, "Yes, Jewish sorrow has gone out of their eyes." I never forgot that. I think that's the nature of transformation.

FORSTER: Do you think the attitude of Israeli Jews toward the world is different from the attitude of Jews in the Diaspora?

TUCHMAN: I can't really speak for the Jews living in Israel because they're a **people** and I'm not one of them. But I think their attitude towards the outside world is certainly different from what it was when they lived in the shtetls of Russia and Poland, or even in New York and London, or wherever. Yet, I don't know what it is. But certainly the attitude of the Jews in the Diaspora toward the rest of the world has changed a great deal. We don't think of ourselves anymore as second-rate citizens. That was pervasive. It couldn't be helped. Jewish people now, at least speaking for myself, believe themselves to be the same kind of citizen as everyone else.

FORSTER: Why didn't the Jew assimilate? Wasn't this an easy solution to what he confronted in Europe?

TUCHMAN: This itself was a very different problem. Those who succeeded in finding themselves a comfortable and workable place in society wanted to assimilate but did not want to reject Judaism. I know that's true of my family, who were Jews, successful Jews, and who made a place for themselves in American society. And they believed that America was the place where everyone could reach equality as a citizen. But they didn't —any of them—want to reject Judaism. You know, my grandfather was active in every Jewish organization you could think of. My father was president of the American Jewish Committee. And yet they were both what would be called assimilationist, that is, they didn't pay much attention to the synagogue, or go to temple, and they weren't religious, and they weren't culturally Jewish. They were culturally American. But there was something they did not want to give up: Their heritage. I can't exactly explain why, except that it was important to them. And was, deep down, I think something that they were proud of, very deep down. Why, as a whole, the Jewish people didn't assimilate was, of course, because very few reached that level, and there wasn't really much chance to assimilate.

FORSTER: You said—and again I quote—that Israel was created out of unlimited impossibilities.

TUCHMAN: That's the title I used for a piece. What I meant was that, first of all, it was arid, seemingly uncultivable. The Jews took a land which had been destroyed by goats over the centuries; goats will eat everything. The Arabs did nothing. It was the homeland of the Jews and they had to go to it; there was no other. And they made it into a livable land, irrigated it. The whole concept of slow-drip irrigation was invented by the Israelis. And winter wheat, the famous Israeli agriculturist, Aaronson, invented a kind of wheat that was never cultivated before. And the orange groves and all the many kinds of new agricultural development that they brought to the country—all helped to make it livable. In 1860—and still in 1890—it was sand dune. When the English in the mid-19th Century formed the Palestine Exploration Fund for the rediscovery of the Holy Land, they sent mapmakers but found no roads. They went on horseback and camelback across sand. No roads. This is what Arab habitation accomplished since the Seventh Century when they first arrived.

FORSTER: And the City of Jerusalem?

TUCHMAN: If you go to Jerusalem now, you find the rediscovery of antiquities which under Arab control had been allowed to decay or be covered up or get lost or even be vandalized. Under Jordan, they used the stones of the Jewish cemetery to build latrines for the Legionnaires and to build the Intercontinental Hotel, or at least its foundations. But now, under the Jerusalem Committee, they are engaged in that city alone in the extraordinary task of uncovering evidence of past civilizations, of preserving the Old Walls of the Holy City, the old steps, the Temple Mount, ancient structures, Temple ruins and other antiquities. The western half of Jerusalem is not exactly modern, yet it is a new city, a livable and beautiful place—concert halls, a university, museums, swimming pools, schools, parks and all that goes with such a city. Yet it retains its ancient character—the Turkish walls, the rocky hills, the hospitals on the hills, Mount Scopus, its medical school. It is now like the center of ancient London or Paris, the original Jerusalem but available to everybody.

FORSTER: You have argued that Jews are so often the victims of violence, that finally to end their victimization once and for all, they have had to employ violence themselves. Is the use of violence a new method for Jewish survival?
TUCHMAN: The means to violence they never had before. Certainly, it's a new answer. It has accompanied statehood. In order to preserve statehood and sovereignty and to survive, they acquired the means which, in our civilization, have been weapons for a very long time.
FORSTER: After five wars and 35 years, is it fair to suggest that at long last the Jews have reversed their traditional strategy of "compliance to survive," your phrase?
TUCHMAN: They have reversed it because circumstances have been reversed. They're no longer complying or surviving at somebody's sufferance. They're surviving, they're maintaining a survival against enmity. You cannot do that peacefully, because the world isn't peaceful. The enmity, the aggression that surrounded them was not peaceful. If they had failed to adopt military means, they would not be here now. They would be dead.

Book Reviews

JEWISH BOOKS VIEWS AND REVIEWS

by Joseph Cohen

NORA EPHRON'S KREPLACH JOKE

By one of those coincidences of the mails, Nora Ephron's HEARTBURN (Alfred A. Knopf, $11.95) and Blu Greenberg's HOW TO RUN A TRADITIONAL JEWISH HOUSEHOLD (Simon and Schuster, $19.95) both landed on my desk at the same time. With respect to publication dates, one was late in arriving, the other early. Before even opening them, I knew, as most anyone would, what each book was about: one dealt with the breakup of a Jewish home, the other with maintaining and strengthening it.

Both books are filled with a love of life, and each author specifically attributes to Jewish life a special significance, though, Ephron, in this first novel, is, as one would expect, as casual and clever about her subject as Greenberg is serious and thoughtful about hers. Each in her own way celebrates the Jewish role and puts a lot of emphasis on the importance of food. Advice about cooking and recipes abound so that either book could end up on your cookbook shelf and not be out of place. In these respects and one other—both are basically autobiographical—the two books, for all their differences, curiously complement one another, though, admittedly, the connection may be made only in the reader's head.

Of course, they are vastly different. Ephron's fiction is irreverent, crisis-laden, and funny; her subject is the *loss of love,* HEARTBURN being a witty, upbeat account of the dissolution of her marriage to Carl Bernstein of Watergate journalism fame. Greenberg's HOW TO non-fiction work is transformed by its reverence, and its illuminating commentary, from an ordinary manual into a valuable guide to the *gaining of love* by relating *halakah* to contemporary life.

Much of the motivation behind each book lies in the two authors' responses to the overwhelming experiences, one negative, one positive, of their marriages. In both cases, these marriages were and are among the best known in the American Jewish community. Both look like they were made in heaven: one wasn't, the other was. For Ephron, whose marriage to Carl Bernstein turned out not to be made in heaven, food becomes the compensatory substitute fo love, not in the eating but in th communicating about it, which also nurturing. Her protagonis Rachel Samstat, publishes cool books, *My Grandmother's Cookie* an *Uncle Seymour's Beef Borsch* gives cooking demonstrations a Macy's and performs on her ow television food show, describin herself as "a middlebrow Juli Child crossed with a highbro Dinah Shore."

Food comes to sustain Rachel' life figuratively as well as literall when love evaporates through he husband Mark's initiation of a affair just after she becomes preg nant with their second child. Thi sustenance accounts for the re telling of the well-known Kreplac joke early in the book, for it is th central metaphor of the entir novel. Rachel's plight is summe up by the joke. Ephron's versio of it is as follows: Once upon a time there was a little boy wh hated kreplach. Every time he sav a piece of kreplach in the soup h screamed, "Aaaaah, kreplach!' So his mother decided to teac him not to be afraid of kreplach She took him into the kitchen an rolled out some dough. "Just lik a pancake," she said. "Just lik a pancake," said the little boy Then she took a piece of meat an rolled it into a ball. "Just like a meatball," she said. "Just like a meatball," said the little boy. Then she rolled up the meat in the dough and held it up. "Just like a dumpling," she said. "Just like a dumpling," said the little boy. Then she dropped it into the soup and put it in front of the little boy, and he screamed, "Aaaaah, krep- lach!"

For Rachel, the survivor of one failed marriage to an erratic Jew named Charlie, the fear of failing again with Mark is so deeply in- grained that her anxiety is equiva-

lent to that of the little boy's anxiety. Life, our mother, tells us about the goodies in the marriage soup and the nurturing components are held up before us, but for Rachel, swallowing the kreplach, that is, surviving the strains on her second marriage, is more than she can cope with successfully. Facing the kreplach is facing reality. It is significant that it is Rachel's therapist, Vera, who "tells the kreplach joke a lot."

Why should the kreplach joke in its metaphorical context be so important? Because, as Blu Greenberg makes clear in her book, marriage is at the heart of Jewish continuity and human well-being. Ephron's Rachel argues that she isn't a Jewish princess but her subsequent thoughts and actions belie her words. Her espousal of Jewish princessdom is most obvious in the emphasis she places on being married. Indeed, her whole novel is a litany of responses, some glad, more sad, to the state of matrimony. We hear as much about Charlie as we do about Mark. The extent to which Charlie materializes out of Rachel's past makes me wonder if he is as autobiographical as is Mark, or if he evolved out of the humorous work of another well-known American Jewish woman writer, Erica Jong, whose protagonist, Isadora Wing, in *Fear of Flying* was also a Jewish American Princess with a failed first marriage to an erratic Jew named Charlie. Maybe it's sheer coincidence, maybe it's not

Rachel's two last decisive acts when the marriage is at the final breaking point are, first, to throw a Key lime pie smack into Mark's face, a way of emphasizing the loss and the waste of the marriage goodies; and, secondly, to give Mark her secret recipe for vinaigrette, which act is a statement not so much of the efficiacy of nurturing as a reaffirmation of marriage. Though theirs is beyond salvaging, in the heart of the Jewish American princess hope springs eternal. In the end, the kreplach has to be swallowed.

HEARTBURN is a good recipe for light summer fare. It has its merits, though Ephron's story on how to ruin a sophisticated Jewish household isn't going to be as durable as Greenberg's HOW TO RUN A TRADITIONAL JEWISH HOUSEHOLD. For all the pleasure each book gives in its own way, the only cop-out is that neither gives us an actual recipe for kreplach. And that's no joke!

EAST WIND by Julie Ellis, Arbor House, $15.95

From the author of *Glorious Morning*, a saga that sweeps through two world wars, set against the backdrops of Hong Kong, England and America, about a proud, beautiful young woman who is caught up in the ageless struggle between reckless passion and staunch commitment—and who makes a life for herself in which she can have both.

Sent to live with her aunt and uncle in Hong King, after the untimely death of her parents, Constance Levy meets a brilliant, complex young man who leads her into the deep recesses of her heart, where she must come face-to-face with her own abiding faith as a Jew. After a tragic misunderstanding tears the lovers apart, she builds a family of her own, silently enduring loneliness and anger . . . and emerges to embrace her one true love, as well as her faith.

A story of a woman's search for self-fulfillment, woven into a special time, and exotic place.

JULIE ELLIS is the author of *Glorious Morning*, also published by Arbor House, as well as *The Hampton Heritage* and *The Hampton Women*. She makes her home in New York City.



GIVE HEED TO THE SOUND OF THE SHOFAR

The Shofar is a symbol of Rosh HaShanah. Various meanings are attributed to the sounding of the Shofar.

During the time of the destruction of the Temple in Jerusalem in the tragic year of 70 of the Common Era, the Shofar sounded an alarm, warning the Jews of the impending disaster. History has since proved disaster as great as the prophets had been foretelling. Their words went unheeded in the usual manner of prophecy. The plea was made that the people of Judea follow the teachings of the Torah. The Shofar was sounded as a call to the Jews to stand united in the time of peril.

There were violently opposing factions in religious and political matters. Zealots preferred death to capitulation to the Romans. Internal struggles prevented the unity which might have produced "negotiation." Judea was vanquished by Rome, many captives were carried away, and there was a general dispersion of Jews throughout the world. It is interesting to speculate on what kind of country Israel would have been now, had it survived and evolved. What would have been the results of continued strife among the differing factions, had the devastation not occurred?

Although Judaism survived in the diaspora, threats have persisted until the current threat to the State of Israel by its enemies and the challenge to the survival of Judaism in the diaspora by the threat of assimilation. Throughout its existence, Judaism has remained optimistic. It assumes that not only Jews, but humanity will survive; that the Messiah will come. Our Heritage is one of courage and faithfulness to God, in spite of our difficulty in understanding many events in the world.

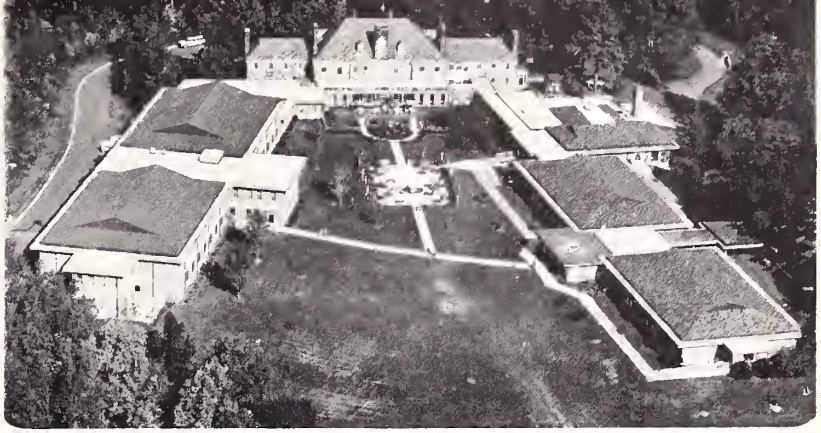
As we hear the Shofar sound this year, once again we will be reminded to heed the teachings of Judaism and to unite against threats both internal and external. Some thoughts of self concern need to be set aside in order to insure the general welfare. Consciousness of our mortality makes most of us greedy, in spite of the exhortations of our modern prophets. It is not easy to recognize a true prophet, and it is less easy to heed one.

The Days of Awe, the High Holy Days, afford time for reflection and opportunity to refocus our perspective. The sound of the Shofar reminds us to consider our values so that we may arrange our lives in accordance with the teachings of Judaism. What will be the fate of posterity if we continue to disregard the wisdom of the ages?

Estelle Hoffman

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North Carolina Jewish Home

P.O. Box 38 • Clemmons, North Carolina 27012 • 919/766-6401

Co-Sponsored by:

North Carolina Association of Jewish Women and North Carolina Association of Jewish Men

SEPTEMBER, 1983

Executive Director's New Year's Message

The Ten Commandments, tradition lls us, are divided evenly between ose that are between man and his aker and those between man and an. During the High Holy Days we kamine both sets of relationships and y to redirect our lives toward making em more honest and more sponse-able. By the latter, I mean at we hope to create a climate in hich both we and those we care for e more able to respond to each other ositively and lovingly.

We here at the Home often deal ith feelings generated by a sense of ss when the fall holidays come ound. At that time, as at Passover, emories of family gatherings over any years sharpen the loneliness of ur Residents for times gone by and ved ones now absent. We anticipate higher incidence of depression and nging for home, for family, for ontact.

In light of that understanding, this ear's message is focused on the eaning to our Residents of family aring of the High Holy Days, Succot, nd Simchat Torah. In past years, hen our Residents were younger and less frail, it was much more possible to take Mother or Father home to share in the Yom Lav. In other cases, children and grandchildren would come to worship here and enjoy the festive meals following. Over the years, however, we have seen a falling off of both kinds of involvement.

We want to address ourselves to the issue by inviting you to share any or all of the holidays with us. We want you to come if you can, to let us know how we can contribute to making it easier to do so, and how we can enrich the time you are here. We are able to provide meals for you with prior notice, and there are local lodgings at moderate cost if you can stay more than a few hours.

We are aware that Rosh Hashanah and Yom Kippur are often the most difficult times to be away from your local community and synagogue, but did you know that our Home has the largest Succah in the Southeast? Especially this year when the holidays are early, it is a delight to eat in — and very festive. We serve the first evening meal there for everyone, and as many lunches as weather permits. The scent of pine on the roof of the Succah, the lovely view of our Menorah and the courtyard, and the sense of tradition of spending time in a Succah, all contribute to making the week a particularly pleasant time to visit and celebrate.

We are therefore hoping that our families will make this particular week a time of visitation and that you will deluge us with requests for meals. As the holiday begins on Wednesday night and goes through the week, there will be ample opportunity to enjoy a Succah, especially for those who don't make one themselves. Let us know when you are coming — even those of you who don't have family members at the Home — and we will be delighted to make arrangements for you.

In the meantime, I want to extend my wishes for a happy, prosperous New Year on behalf of myself, my wife, Sarah, and my children, Josh, Mira, Howard and Ari. May you be inscribed in the Book of Life. La shona tova tiketiva.

Al. A. Mendlovitz

A NEW YEAR'S MESSAGE

Norman S. Pliner
President
Board of Governors

As this New Year's letter is being written, I will have just completed my second year as President of the Board of Governors. During this two year familiarization process I depended extensively on help and advice from the Home staff and many of the long-tenured members of the Board of Governors. Any success and most progress which was made resulted from these relationships. To them I am, and we should all be, everlastingly grateful.

At this time I am pleased to report that, for the first time since taking office two years ago, I feel I have finally become the President. I am able to conceptualize the magnitude of our responsibility and the specific requirements needed to achieve defined objectives. As a consequence I am prepared to enunciate a policy for implementation and plans for improvements and expansion of service delivery. It has taken me two years to learn the job.

As we contemplate the celebration of the eighteenth Rosh Hashanah in the life of the Blumenthal Jewish Home, and as we look forward to the beginning of the year 5744 in the Jewish calendar, I want to take advantage of the opportunity afforded me to describe some of the noteworthy achievements of the past two years.

Early in my first term I became aware of the fact that Board turnover and recruitment was not receiving the attention it should to assure a high level of interest and creativity. To correct this situation, a recruitment program was initiated to identify leadership with specific professional abilities from all parts of the state. These efforts resulted in the identification and election of fourteen new members of the Board of Governors. Included in this group were three physicians from Charlotte, Raleigh, and Winston-Salem, a bio-statistician from Raleigh, a corporate controller from Raleigh, an architect from Greenville, S.C., a geriatric psychologist from Raleigh, and a teacher of nurses from Chapel Hill. Almost without exception use has been made of these, and the many other professional, social, philanthropic and management skills available in the Board of Governor membership.

A special committee is being organized to examine our corporate structure and the constitution and by-laws which govern our operations. This committee, which will be chaired by Mr. Wade Gallant, will evaluate similar reorganizations in other Jewish homes, will solicit input from all interested persons and will hopefully complete the process within six months. The first seventeen years of our life have been productive and we have served the community very adequately. I trust the next seventeen (until the year 2000) will be equally as remarkable.

The constitution and by-laws of the Home, adopted on October 31, 1965, stated in Section 1, Article II — Purpose that: "The purpose of this corporation shall be to conduct a philanthropic geriatric complex according to Jewish dietary laws which shall be organized for the rendering of medical or nursing care for aged persons who are sick, convalescent, infirm, chronically ill, medically indigent or disabled." The philosophy of the Home, drafted in September 1979, says: "The goal of the Home is to serve persons who are growing older. The prime objective is to provide a comprehensive and progressive delivery system to meet the needs of the elderly." The difference in scope between the two documents relate to the narrowness of the earlie document and the need, expresse in the latter one, to serve all th North Carolina Jewish elderly wh wish to be served, not only the sic and infirm. This charter, so ver basic to our responsibility, has bee the subject of an ongoing dialogue The Executive Committee of th Board has concluded that th mandate described in the latte philosophy should be our guide fo the balance of the century. Condi tions in the aging population durin the past fifteen years have provide the justification for this nev understanding.

A special Board of Governor meeting, at which time the ver important issue of the futur direction of the Home will b discussed, is scheduled in August A proposed statement of mission prepared at the Spring retreat o the Board of Governors at Wild acres, will be presented fo adoption. In addition, reference t the revised philosophy of the Hom will be made and the master plan for the development of the Clemmons property will be de scribed and discussed. It is my hope that all three documents, which represent many months of work and dozens of hours of debate, and which have been endorsed by the Executive Committee, will be aggressively examined and then ratified by the Board of Governors.

Mr. Sol Richman, one of the newe members of the Board, delivered a paper at our spring retreat. With his permission I have extracted the firs paragraph because it so very eloquently summarizes our mission Sol said, and I most heartily concur that: "All Jews on the High Holiday service pray that they will not be

cont., last page

MAY YOU BE INSCRIBED IN THE BOOK OF LIFE

May your New Year be filled with the blessings of health, happiness, prosperity and all of life's good things.

FROM THE RESIDENTS OF BJH

"To Doris and Peggy — Wishing you all a happy and healthy New Year."
Beth Gross

"The best to all the world."
Bobb Gerringer

"To my family, a happy and healthy New Year."
Helen Schwartzman

"Family and friends, have a happy, healthy and prosperous New Year."
Sarah and Moses Horwitz

"To the residents — Greetings for a year of good health and happiness."
Selma Amansky Caston

"Family and friends — Have a good year."
Hortense Andron

"To my family — Have a happy New Year. Love to all."
Mildred Yanko

"To my son — A Happy and Healthy New Year."
Betty Grobstein

"To B'nai Shalom, Albany, New York — Best wishes for the New Year. I miss you."
Rose Lichtenfels

"To Danny — Happy New Year."
Florence Coblentz

"To family and friends — God bless you and have a good New Year."
Lillian and Abraham Kamens

"To my whole family — Happy New Year."
Alfred Pace

"To all the people here, and to my family, Happy New Year."
Lillian Wasserman

"I wish everybody a Happy New Year."
Ida Watman

"To my daughter — New Year's Greetings."
Gertrude Levy

"A Happy and Prosperous New Year for all my friends."
Bessie Fagan

"Best Wishes to all."
Claire Bernstein

"Happy New Year to all of us."
Rose Leibowitz

"Happy New Year."
Mary Chizik

"La Shona Tika Tevu; with all good wishes for a very Happy New Year."
Rose Block

"Happy New Year."
Sol Greenberg

"Season's Greetings and Happy New Year."
Jack Manton

"Happy New Year to everybody."
Max Pitkin

"I wish everybody a Happy New Year."
Jean Tager

"Happy New Year."
Eleanor Altshuller

"Happy New Year."
Evelyn Small

"Have a Happy New Year."
Ann Spear

"To my relatives & friends, A Happy New Year."
Minnie Tureff

"Happy New Year."
Hannah Levy

"Have a Happy New Year."
Charlie Zuckerman

"Happy New Year."
Eva Hirst

"Happy New Year."
Sarah Atlas

"Happy New Year."
Pauline Bobrow

"Happy New Year to everybody."
Anna Passman

"Happy New Year."
Celia Gutterman

"New Year Greetings."
Bertha Robbins

"Happy New Year and Best Wishes."
Rose Seid

"Happy New Year."
Usher & Leah Zimmerman

"Happy New Year to the world. Happiness & peace."
Anna Gruber

"Peace on Earth."
Fay Moss

"Happy New Year to the Congregation of Temple Emanuel in Weldon, N.C."
Rose Spire

"Best Wishes to everyone & a Happy New Year."
Alice Fruh

"Happy New Year and Best Wishes to all."
Charles & Rena Rosenfeld

"Happy New Year to the Staff and Residents of the Blumenthal Jewish Home."
Sam Cohen

"Happy New Year Everybody."
Abe Fine

"New Year's Greetings."
Sadie Parmet

"Happy New Year to Everybody."
Delia Sonnenshein

"Happy New Year to all."
Anna White

"Happy New Year to A-Wing Residents and their families."
Sharon Roever, R.T.

FOCUS ON A RESIDENT

ALICE FRUH

by Sharon Roever, R.T.

A resident who is very familiar throughout the home is Alice Fruh. She always says "hello" to everyone and is one of the first to greet a newcomer to the Home.

Alice was born on Dec. 15, 1900. She was one of five children — two boys and three girls. She went to school for eight years in Offenbach, Germany, and then for four years in Berlin. While in school she also enjoyed reading, knitting, and sewing. Her father was a Bake Master. He managed his own bakery and lived in a big house near the bakery with his family.



Alice Fruh

During 1917-1922, Alice worked in the business world in Stockholm. Then in 1922, while staying with friends, Alice met Michael Fruh. In 1926 Alice and Michael were married in Furth. In 1938, Michael and Alice came to the United States. They lived on Lon Island, where Michael worked for building firm. After they moved t Greensboro, Alice was able to obtai several supervisory jobs, includin work as a supervisor in the infirma of UNC-G for twelve years. She retire in 1966, and worked as a volunteer a the Home from 1966-1976. Sh commuted to Clemmons fro Greensboro for her volunteer tasks

In 1976 Alice came to live at BJH Since then she has kept active bein on volunteer committees, in the cra shop (sewing, knitting, and painting She also enjoys reading and going t concerts. She was a member of ou winning CELEBRATE! team durin the long-term care olympics. Ob viously she likes to keep active an on the go. If there's something new Alice will be there!

Resident's Corner

RECOVERY

by Anni W. Frankl

May is usually a wonderful month outdoors, nature renewing itself with all the colorful spring flowers and the fresh young green on bushes and trees.

It was not wonderful for me this year.

I spent part of the time sick in the hospital and the rest mainly in my room at the Blumenthal Jewish Home for the Aged. Soon I could give up my wheelchair, but walking from my room to the dining room and back three times a day was all I could do for some time. Then came slow trips to the garden and the pleasure of watching what new blooms had come up. And late in June at last I took up my usual walks after breakfast on the lane toward the entrance gate. The foliage on the large trees bordering the driveway had now reached a strong, saturated green and formed a solid roof overhead.

On a cool morning with a light, invigorating breeze I managed to walk as far as the last bench before the gate and sat down for a long rest. It was good to breathe the fresh air and to watch and listen to the birds. Now and then a squirrel came scampering across the lawn and, upon spying me, rushed gracefully up a tree, as if it had no weight at all.

My eyes fell upon the trees across the driveway. One to my right caught my special attention. Its lower trunk looked like a battlefield, with many circular markings where branches had been removed, and with gnarled protrusions. Irregular small branches showed here and there. A little higher up there seemed to have been another interruption of normal growth. Above all that, light and heavier branches had forked off, all of them growing in an upward direction, but most irregularly. Yet, farther up and reaching the top, they came together, building a well-rounded crown which blended in harmoniously with the adjoining tree tops.

It gave me a deep feeling of happiness to think how this tree, seriously sick twice during its earlier growth, had developed beautifully, matching the other trees and contributing its full share to the beauty of the lane. Somehow I felt close to it.

There is a life force in all us living beings. If it is strong enough and if w try hard enough, we may succeed i recovering from sickness and othe difficulties, and we may continue t enjoy what life still has to offer.



Graduates of the latest "Newcomers" group include: (front row) Bessie Fagan (Charlotte); Rena and Charles Rosenfeld (Hendersonville); Bettie Doss (Winston-Salem); (back row) Ginger Morrison, S. W.; Claire Bernstein (Greensboro); Fay Moss (N. Miami Beach, Fla.)

BJH BUS FUND UPDATE!

"What a wonderful response!" erry Madans said at a recent neeting. "People from every corner f the state have sent us very enerous contributions to help us n this project." As reported in the uly issue of Times Outlook, the JH Bus Fund is moving ahead at a ery fast pace. Contributions in xcess of $23,000 have already been eceived. We are over half-way oward the purchase of our own bus vith a hydraulic lift for wheelchair assengers! For more information bout this project, please refer to he July issue of Times Outlook or ontact Jerome Madans, c/o Pualine Knitting Ind., P.O. Box 2025, Salisbury, N.C. 28144. Thank you o everyone who has responded so ar!

18TH ANNUAL MEETING AT BLUMENTHAL JEWISH HOME

GALA WEEKEND

Saturday Night — November 12th
Elegant Presidential Reception
Music — Refreshments

Sunday — November 13th
Brunch
Business Meeting
Annual Cadillac Raffle

RECOGNITION — AWARDS — ELECTIONS

MARK YOUR CALENDAR

Details To Be Announced

Make Reservations at the Clemmons Ramada Inn Now 919-766-9121

Dear Blumenthal Jewish Home Bus Fund Committee:
Let's get Mrs. Kahn on the bus. Here's my contribution of —

$25.☐ $50.☐ $100.☐ $300.☐ $500.☐ $1,000.☐ Other _____

Please make checks payable to Blumenthal Jewish Home Bus Fund and mail to: Jerome Madans, c/o Pauline Knitting Ind., P.O. Box 2025, Salisbury, N.C. 28144

Name _____

Address _____

Telephone _____

We express great appreciation to the following friends of the Home who made donations during the months of June and July, 1983.

BUILDING FUND

Mr. and Mrs. Saul Ashkenazie
Leonard Frushtick
Aaron Gleiberman
Mr. and Mrs. Harry Kramer
Mrs. Jerome Levin

ENDOWMENT FUND

Philip Datnoff
Ursula Green
Mrs. W. A. Heilig
Howard Kaiser
David Margulies
Mr. and Mrs. Jack Samet
Temple Beth Or (Raleigh)
William Zimmer

HAPPY BIRTHDAY
August

May your name be inscribed in the Book of Life with Health and Happiness:

Annie Dixon
Bessie Fagan
Betty Grobstein
Eva Hirst
Julia Kennette
Rose Kent
Charles Rosenfeld
Ida Watman

September

Agnes Cahill
Abe Fine
Percy Johnson
Rachael Rippey
Helen Schwartzman
Brona Sink
Freda Strelitz
Leah Zimmerman

FOCUS ON THE STAFF

WALT SIDDEN

By Marie Dotie

Walt Sidden has been an employee of the Blumenthal Jewish Home for the past six years. He was a security officer for two years before transferring to the Maintenance Department.

While in the Army he completed a course in TV Electronics. Before entering the Army he attended Wilkes County School. His hobbies are working in the greenhouse, gardening, woodworking and making miniature furniture.

He is married. He and his wife, Virginia, have three children and two grandchildren. Virginia has worked part-time at the Home in the Housekeeping Department. When asked his opinion of the Home, Walt said, "It's the nicest Home there is around as far as I am concerned. I really enjoy working here."



Walt Sidden

If Walt enjoys his job at the Home, the residents and staff enjoy the way he performs his duties. He is pleasant, and always has a smile and a friendly word for those he meets during the day. His attitude toward his responsibilities and the people with whom he works is positive and helpful. We appreciate the contributions he makes to the Home.

WELCOME

May you have a long, happy and healthy life:

George Kennedy,
Wilkesboro, North Carolina
Geneva Neal,
Winston-Salem, North Carolina
Jack Manton,
Charlotte, North Carolina
Rose Seid,
Charlotte, North Carolina
Sidney Wallace,
Advance, North Carolina

IN MEMORY

We mourn the loss of Vaden Luther, Frances Yokeley, Goldie Kamenetz, Helen Finman, Nellie Elledge, Nettie Task and Fannie Rachman. May their cherished memories bring comfort to the loved ones.

HAPPY ANNIVERSARY

These employees celebrate their August and September employment anniversaries:

1 YEAR

Millie Dexter, Nursing Asst., B-1
Carol Jean Ellis, Nursing Asst., B-2
Ellen White, Executive Secretary

2 YEARS

Robin Beard, Nursing Asst., A Wing
Willie Barnes, Housekeeping
Joe Fearington, Orderly, A Wing

3 YEARS

Jim Byerly, Maintenance
Lois Call, LPN, A Wing
Dennis Libes, Orderly, B-1

4 YEARS

Anna Day, RN, B-1
Jean Garland, Nursing Asst., B-2
Ellen Hughes, Nursing Asst., B-2
Susan Jones, Nursing Asst., A Wing
Judy Petty, Dietary
Rick Rogers, Recreation Therapist
Teresa Shoaf, Nursing Asst., B-1

5 YEARS

Jerry Clark, Maintenance

6 YEARS

Marie Doty, Facility Services Secretary
Bet Johnson, Nursing Asst., B-1
Betty Petticord, Transportation Coordinator

7 YEARS

Verna Howell, Housekeeping
Pearl Spellman, Cook

8 YEARS

Dorothy Bryant, RN, B-2
Ella Mae Byerly, Housekeeping

Staff Members Recognized for Perfect Attendance



L-R: Janet Lane, Bet Johnson, Lena Wall, Pauline Allen, Verna Howell, Izora Moore, Esther Peay.



L-R: Sue Ellis, DeeDee Weber, Becky Boyer, Peggy Winfree, Lois Call, Jean Garland, Amy Minton, Melverine Holton, Martha Shinault and Ann Day.



The Grass Valley Boys played for the July 4 bluegrass-watermelon party.



William Wyatt & Alfred Pace chow down on watermelon!

A New Year's Message, cont'd.

cast out in their old age. This means that at no time does a person want to sit on the side lines and watch life go by. Life has value and meaning only if it engages in meaningful activity and relationships, otherwise it is not life." Unfortunately some elderly in our society, whether frail and infirm or moderately independent, are unable to engage in meaningful activity for a variety of reasons. Our restated philosophy and mission acknowledges the need and sets the course to provide a remedy in some small measure. If it is God's will we will serve as we should.

Before closing I want to take this opportunity to thank all those who have assisted me in my efforts to serve, and to extend my heartfelt good wishes to the North and South Carolina communities who have supported our efforts.

Our work would have been to no avail without the dedicated efforts of Mr. Mendlovitz and his fine staff, and it is to these tireless employees that we all owe a debt of gratitude.

On the occasion of these most solemn days, Rosalyn and our three daughters, Patricia, Judith and Janice express our warmest greetings to you and join with you in your prayers for the New Year and for a satisfactory and peaceful solution to the problems facing our brethren in Israel.

SCHEDULE OF SERVICES

HIGH HOLIDAY SCHEDULE

Wednesday, Sept. 7	Evening Service, Rosh Hashanah, 6:30 pm
Thursday, Sept. 8	First Day, Rosh Hashanah Morning Service, 9:30 am Evening Service, 6:30 pm
Friday, Sept. 9	Second Day, Rosh Hashanah Morning Service, 9:30 am Evening Service, 6:30 pm
Friday, Sept. 16	Evening Service, Yom Kippur, 6:30 pm
Saturday, Sept. 17	Day of Atonement, Yom Kippur, 9:30 am

SUKKOT HOLIDAY SERVICE SCHEDULE

Wednesday, Sept. 21	Erev Sukkot — 6:30 pm
Thursday, Sept. 22	First Day Sukkot, 9:30 am
Friday, Sept. 23	Second Day Sukkot, 9:30 am
Wednesday, Sept. 28	Hoshanah Rabbah, 9:30 am
Thursday, Sept. 29	Simhat Torah, 9:30 am

CALENDAR FOR SEPTEMBER

SEPT. 2
Outreach movie, 10:00 am
Social Hour, 3:00 pm

SEPT. 5
Labor Day! Brenner Series Concert, "Sawtooth Swing Band," 7:00 pm in the courtyard

SEPT. 7-9
Rosh Hashana

SEPT. 11
Beautiful Baby Contest in honor of Grandparents' Day, 2:30 pm

SEPT. 13
*Clemmons Senior Citizens' luncheon, 9:45 am

SEPT. 16-17
Yom Kippur

SEPT. 18
Reynolda Presbyterian Church program, 3:00 pm in the auditorium

SEPT. 20
*Out to lunch, leave at 11:15 am

SEPT. 21-28
Succah

SEPT. 28
"The Ageless Wonders" in concert, 3:00 pm

SEPT. 29
Shemini Azeret, Yiskor

SEPT. 30
Simhat Torah

*off campus activities

Families and friends are invited to join us for these special occasions during the month of September.

Gifts

IN MEMORY OF:

MR. MURRAY ABELES
By: Mrs. Mary Ershler
Mr. & Mrs. Jake Harris
Mr. & Mrs. Morris Kiel
Mr. & Mrs. Lewis Kress
Mr. Alvin R. Rabhan
Mr. & Mrs. Paul Rundo
Mr. & Mrs. Aaron Schultz
Miss Bess Schwartz
Miss Edna Schwartz
Mrs. Janet Wechsler

MR. JOSEPH BARR
By: Mrs. Sophie Bornstein
Mr. Samuel Hyman

MR. SOLOMON BERGEN
By: Mr. & Mrs. C. D. Martin, Jr.

MRS. IDA BERMANN
By: Mrs. Betsy LeBrun

MR. JACK BRESLAU
By: Mr. & Mrs. Saul Mandel

SISTER OF ARTHUR CASSELL
By: Mrs. Betsy LeBrun

MRS. FREDA DANS
By: Mr. & Mrs. Abe Bober

MRS. BELLA DAUB
By: Mr. & Mrs. Mel Cohen

MR. HAROLD DRESNER
By: Mr. & Mrs. Phil Datnoff

MRS. BERTHA FEDER
By: Mr. & Mrs. Maurice Weinstein

MR. MILTON FINKELSTEIN
By: Mr. & Mrs. C. D. Martin, Jr.

MR. BEN FLEISHMAN
By: Mrs. Betsy LeBrun

MOTHER OF MILTON HEFLER
By: Mrs. Sophie Bornstein

DR. VICTOR HYAMS
By: Mr. & Mrs. Irving Margolis

MRS. GOLDIE KAMENETZ
By: Mr. & Mrs. Abe Bober
Mr. & Mrs. Wilbert Selman
Mr. & Mrs. Maurice Weinstein

MR. IRVING KARL
By: Mr. & Mrs. Bert Lynch

MRS. FANNIE KRIGER
By: Mrs. Max Chused
Mr. & Mrs. Sol Schechter

MRS. FANNIE KRUGER
By: Mr. & Mrs. Jake Brody

PARENTS & SISTER, YETTA, OF MRS. HANNAH LEVY
By: Mrs. Hannah Levy

MRS. SOPHIE MAYER
By: Mr. & Mrs. Abe Bober
Mr. & Mrs. Jerry Hannes
Mr. & Mrs. Charles Plakun
Mrs. Sarah Sherry
Mr. & Mrs. Nathan Sutker

MR. SOLLIE ORLEANS
By: Mr. & Mrs. Maurice Weinstein

MRS. GERTRUDE PITKIN
By: Mr. & Mrs. Maurice Weinstein

MR. DAVID JOSHUA PLINER
By: Judy, Patty & Janice Pliner

MRS. MINNIE HERMAN RABHAN
By: Mrs. Betsy LeBrun

MRS. ESTHER ROBINSON
By: Mrs. Edith Cohen

MRS. ANN ROSENBERG
By: Mr. & Mrs. Bert Lynch

MRS. SIG SCHAFER
By: Mrs. Isadore Schafer & Children

MRS. DOROTHY SCHIECHER
By: Ms. Geraldine Summerfield

MRS. BERNICE STADIEM
By: Mrs. Betsy LeBrun
Mr. & Mrs. Bert Lynch

MRS. HARRY STEINBERG
By: Mrs. Max Chused
Mr. & Mrs. Sol Schechter

FATHER OF MRS. LORA SILVER
By: Mr. Samuel Hyman
Mr. & Mrs. Lewis Kress

MRS. FRANCIS YOKELEY
By: Mr. & Mrs. Elbert E. Levy

MRS. SOPHIE ZUCKERMAN
By: Mr. & Mrs. Alvin A. London

HAPPY BIRTHDAY:

MR. ARTHUR FRANK—65th
By: Mr. & Mrs. Jerry Allweiss

MRS. LENA KRIEGER—75th
By: Mr. & Mrs. Ira Peck, Larry & Michael

MRS. GLADYS LEVINE
By: Mrs. Elizabeth Small
Mr. & Mrs. Nathan Sutker

MRS. RHEA WHITE
By: Mr. & Mrs. Nathan Sutker

SPEEDY RECOVERY:

MR. HARRY BERGER
By: Mr. & Mrs. Bert Lynch

CANTOR FRANK BIRNBAUM
By: Mr. & Mrs. Abe Bober

MRS. MARY ERSHLER
By: Mrs. Sophie Bornstein

MR. FRANK FISHER
By: Sara G. Schreiber

MR. MAX FRIEDMAN
By: Miss Bess Schwartz
Miss Edna Schwartz

MR. MORRIS GINSBURG
By: Mr. & Mrs. Ben Pollak

MR. HARRY JACOBS
By: Mrs. Betsy LeBrun

RABBI SIMCHA KLING
By: Mr. & Mrs. Bert Lynch

MR. MAX LERNER
By: Mr. & Mrs. Phil Datnoff

MR. SAM LYON
By: Mr. & Mrs. Bert Lynch

MR. EDWARD PATTERSON
By: Mrs. Mary Ershler

MR. PAUL RUNDO
By: Mr. & Mrs. Aaron Schultz
Miss Bess Schwartz
Miss Edna Schwartz

MISS EDNA SCHWARTZ
By: Mrs. Sophie Bornstein
Mr. & Mrs. Lewis Kress

MRS. RUTH YOUNG
By: Mr. & Mrs. Bert Lynch

HAPPY ANNIVERSARY:

MR. & MRS. MAURICE YUTER
By: Mr. & Mrs. Mel Cohen

MR. & MRS. MAX ZAGER
By: Mr. & Mrs. Victor Bates

IN HONOR OF:

RABBI EDWARD FELDHEIM'S 10 YEARS
By: Mr. & Mrs. Bert Lynch

MRS. GERTRUDE LEVY
By: Mrs. Idrienne Heymann

MR. SIG SCHAFER FOR FATHER'S DAY
By: Mr. & Mrs. Leon Schafer

YAHRZEIT IN MEMORY OF:

RABBI MYRON L. DATNOFF
By: Mr. & Mrs. Phil Datnoff

MR. MORRIS ISKOWITZ
By: Mr. Eddie Ingram

MR. SOLOMON I. LEVIN
By: Mr. Solomon Levin
Mr. Jack L. Levin
Mr. Seymour M. Levin
Mrs. Edwin Geisenheimer

MRS. SADIE DOROTHY PIZER
By: Dr. & Mrs. Leslie Pensler

MISS JOSEPHINE RAPPAPORT
By: Mrs. Jerome Kaminski

MR. NATHAN TUREFF
By: Mrs. Minnie Tureff

MRS. AUGUSTA WEINGARTEN
By: Mr. Bill Wagner

MORRIS BRENNER MEMORIAL FUND IN MEMORY OF:

MR. MORRIS BRENNER
By: Mr. & Mrs. Max Kaye
Dr. & Mrs. Matt Miller

MRS. SHIRLEY SAMUELS
By: Mr. & Mrs. Abe Brenner
Mr. & Mrs. Arthur Kurtz

IN MEMORY OF:

MR. MURRAY J. ABELES
By: Mr. & Mrs. Harry Ershler
Ms. Helen Ershler
Mr. & Mrs. Harry Jacobs
Mr. & Mrs. Ben Krauss
Mr. & Mrs. David Lafferman
Mr. & Mrs. Jacke Samet
Mrs. Milton Silver

MR. JOSEPH BARR
By: Mr. & Mrs. Harry Jacobs

MR. SOLOMON BERGEN
By: Mr. & Mrs. Milton Fleishman
Mrs. Bea Steinberg

MRS. BELLE BOXER
By: Mr. & Mrs. Isadore Silverstein

MR. JACK BRESLOW
By: Mr. & Mrs. Abe Slutsky

MRS. SUSAN SHAW CLAUSS
By: Mr. & Mrs. Nathan Sutker

MRS. ESTA COHEN
By: Mr. & Mrs. Abe Slutsky

MRS. FREDA DANS
By: Chai Group of Charlotte Jewish Community Center
Mr. & Mrs. Joe Cohen

MRS. JEAN DEAL
By: Dr. & Mrs. O. J. Freund
Mrs. Sarah W. Heist
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Olivet Moravian Church
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FATHER OF MARGIE GOLDSTEIN
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By: Dr. Frank C. Greiss, Jr.

MRS. GOLDIE KAMENETZ
By: Mr. & Mrs. Ellis Berlin
Mr. & Mrs. Irvin Black
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Mr. & Mrs. Arthur Cassell
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Mrs. Sara Feen
Mr. Richard Forman
Mr. & Mrs. Marlin Freedman
Mrs. Emilie Froehlich
Mr. & Mrs. Cy Jacobs
Mr. & Mrs. Harry Jacobs
Mr. & Mrs. Jack Levin
Mr. & Mrs. Robert Pearlman
Miss Bess Schwartz
Miss Edna Schwartz
Mr. & Mrs. Harry Shearer
Mr. & Mrs. Bill Starr
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Mr. & Mrs. Isadore Silverstein
Mr. & Mrs. Nathan Sutker

MR. DAVID LEVIN
By: Mr. & Mrs. Nathan Sutker

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Mr. & Mrs. David Lafferman
Mr. & Mrs. Jack Levin
Mr. & Mrs. Seymour Levin
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Mr. & Mrs. Jake Robinowitz
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MR. MANNY SCHNECK
By: Mr. & Mrs. Arthur Frank

MR. JACK SCHWARTZ
By: Mrs. Cele Mann

CARLYN SILVERMAN
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MRS. RUTH SPECTOR
By: Mr. & Mrs. Nathan Sutker

MRS. HELEN SUNDHEIMER
By: Mr. & Mrs. Isadore Silverstein

MRS. FANNYE STUART
By: Mrs. Rose Block
Mr. & Mrs. Jack Levin

MRS. NETTIE TASK
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Mr. & Mrs. Ellis Berlin
Mr. & Mrs. Randy Eisenberg
Mr. & Mrs. Mel Ellsweig
Mr. & Mrs. Marlin Freedman
Mr. & Mrs. Cy Jacobs
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Mr. & Mrs. Morris Kiel
Mr. & Mrs. Jack Levin
Mr. & Mrs. Seymour Levin
Mrs. Stella Levin
Mr. & Mrs. Elbert Levy
Dr. Stephen Mackler
Mr. & Mrs. Nat Markowitz
Mrs. Yvette Pearlman
Mrs. J. J. Samors
Sara G. Schrieber

BROTHER OF MR. JACK TENENBAUM
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MRS. SALLY WALDMAN
By: Mr. & Mrs. Maury Bernstein

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By: Mrs. Evelyn Robinson
Mr. & Mrs. William Schwartz

MR. HARRY BERLIN
By: Mr. & Mrs. Nathan Sutker

CANTOR FRANK BIRNBAUM
By: Mr. & Mrs. Leonard Madans

MR. MEL BROOKS
By: Mr. & Mrs. Ellis Berlin

MRS. MILDRED DANISH
By: Mrs. Yvette Pearlman

MR. ANDREW ETTIN
By: Mr. & Mrs. Ellis Berlin

RABBI EDWARD FELDHEIM
By: Mr. & Mrs. Wilbert Selman

MR. MAX FRIEDMAN
By: Mr. & Mrs. Ben Krauss

MR. HAROLD FRUCHT
By: Mr. & Mrs. Arthur Frank
Mr. & Mrs. Leonard Madans

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MR. MORRIS GINSBURG
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By: Mr. & Mrs. Harry Jacobs
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By: Mr. & Mrs. George Breslow

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By: Mr. & Mrs. Leonard Madans

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By: Mr. & Mrs. Abe Slutsky

RABBI ARNOLD TASK
By: Mrs. Yvette Pearlman

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By: Mr. & Mrs. Arthur Frank

JUDGE & MRS. SOL FRANK—50th
By: Ms. Evelyn Robinson
Mr. & Mrs. William Schwartz

MR. & MRS. KENNEY EISENBERG
By: Mr. & Mrs. Ellis Berlin

MR. & MRS. BEN LEIKEN—50th
By: Mr. & Mrs. Hyman Kramer
Mr. & Mrs. Isadore Kramer

MR. & MRS. WILLIAM ROBINOWITZ—50th
By: Mr. & Mrs. Jacob Robinowitz

MR. & MRS. JACK SCHANDLER—40th
By: Mr. & Mrs. Arthur Frank

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By: Mr. & Mrs. Jack Levin
Mr. & Mrs. Seymour Levin
Mrs. Stella Levin

MR. ARTHUR FRANK—65th
By: Mr. & Mrs. Sam Check
Mrs. Sandy Margolis
Mr. & Mrs. Abe Slutsky

MR. NOAH GINSBURG—65th
By: Mr. & Mrs. Harry Kramer
Mr. & Mrs. Wallace Leinwand

MRS. GLADYS LEVINE—80th
By: Mr. & Mrs. Nathan Sutker

MRS. IDA LIEBERMAN—80th
By: Mr. & Mrs. William Schwartz

MR. IRVING MILLER
By: Mr. & Mrs. Arthur Frank
Mr. & Mrs. Leonard Madans

MRS. RHEA WHITE
By: Mr. & Mrs. Nathan Sutker

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MRS. IDA KLINE
By: Mr. & Mrs. Martin Bernstein

MRS. LILY LEVY
By: Mr. & Mrs. Elbert Levy

MORRIS BRENNER MEMORIAL FUND IN MEMORY OF:

"SYLVIA"
By: Mrs. Jerry Altschull

MRS. ISADORE BACH
By: Mr. & Mrs. Ellis Berlin

"UNCLE HARRY"
By: Mr. & Mrs. Ellis Berlin

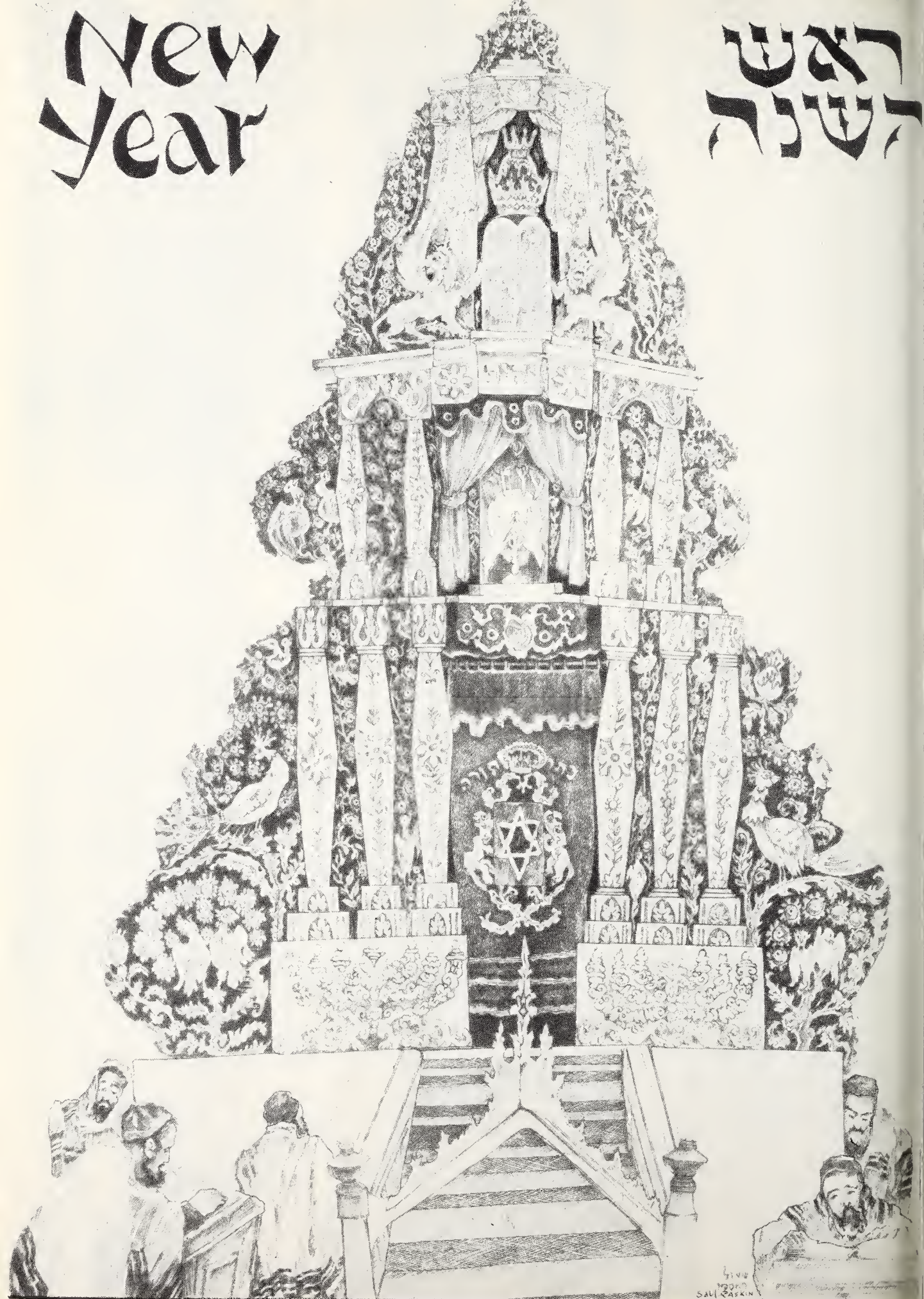
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New Year

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